

THE
Ancient Ecclesiastical
HISTORIES

OF THE
First Six Hundred Years after
CHRIST,

Written in the Greek Tongue by three learned Historiographers,
EUSEBIUS, SOCRATES and EVAGRIUS.

EUSEBIUS PAMPHILUS Bishop of *Cæsarea in Palestina*, wrote ten BOOKS.
SOCRATES SCHOLASTICUS of *Constantinople*, wrote seven BOOKS.
EVAGRIUS SCHOLASTICUS of *Antioch*, wrote six BOOKS.

Whereunto is annexed,
DOROTHEUS Bishop of *Tyrrus*, of the LIVES and ENDS of the
PROPHETS, APOSTLES, and LXX DISCIPLES.

All which Authors are faithfully translated out of the Greek Tongue.
By *Meredith Hamner* Doctor in Divinity.

Last of all, herein is comprized a brief CHRONOGRAPHY collected by the said
Translator, with a copious INDEX of the principal matters throughout all the Histories.

The sixth EDITION Corrected and Revised.

Hereunto is added,
EUSEBIUS his Life of CONSTANTINE,
In Four BOOKS.

WITH
CONSTANTINES Oration to the Clergy.

L O N D O N,
Printed by *Abraham Miller*, and are to be sold by *Thomas Williams* at the Sign of the
Bible in *Little-Britain*. 1663.



TO THE
RIGHT HONOURABLE
ROBERT

Earl of **LEICESTER**, Baron of **DENBIGH**,
Lord High Steward of Her Majesties Household,

*Knight of the most noble Order of the Garter, Master of
Her Majesties Horse, Chancellor of the famous University of Ox-*
ford, and one of Her Highness most Honourable Privy Council.

*MEREDITH HANMER wisheth increase of Honour, continuance of
godly Zeal, perfection of Wisdom, and health in Christ Jesus.*



Here are two things (Right Honourable) the one moving, the other emboldening me to commend unto your Honour these ancient Histories. The first is the great Goodnesse proceeding from your right noble Disposition, heretofore shewed towards me, calling for Thankfulness. The second is the favour and zeal you bear to Learning and Professors of the same, leading to hope of acceptance, and alacrity of mind. *Ensebius* (my first Author) was a Reverend Father, of great credit with *Constantinus Magnus* the Emperor: *Socrates* was of *Constantinople*, in great favour for his profound skill: *Evagrius* was Lieutenant of *Antioch* in the time of two Emperors, and, as he testifieth of himself, preferred by them to two other honourable Offices. *Dionysius* Bishop of *Alexandria* writing a Book of Repentance, sent it to *Conon* Bishop of *Hermopolis*, who by repentance had renounced the Idolatry of *Pagans*, and zealously cleaved to the Christian Profession, as a fit reader of so worthy a Theam. *Origen* writing of Martyrs, sent his Treatise unto *Ambrose* and *Proseretus* Ministers of *Casarea*, such as had endured great affliction under *Decius* the Emperor, where they might have a view of their valiant and invincible courage. The Philosophers of *Alexandria* and *Egypt*, such as in those dayes excelled in prophane literature, wrote great Volumes of their profound skill, and sent them unto the famous Philosopher and Christian Doctor *Origen* the great Clerk of *Alexandria*. Of mine own part, not attributing unto my self any such excellency of wit and singularity of gifts as reigned in the aforesaid writers, when I had translated and compiled into one Volume these reverend, learned and honourable writers, I thought good also to dedicate them unto one no less reverend for grave and sage counsel, no less learn-

The Epistle Dedictory.

ed for study and reading, and no lesse honourable for faithfull and profitable service in his Countrey and Commonwealth. Howsoever it stand with my inferiour condition, be it lawfull for me (though not of worthinesse, at least wise of favour) to direct unto your Honour the Lives of the Apostles and Disciples of our Saviour: the Martyrdome of Saints and such as served God in truth and upright conversation: the invincible courage and constancy of zealous Christians: the godly sayings and sentences of true Professors: the wife and politick Government of Commonweals by Catholick Emperors and Christian Princes: the carefull oversight of the flock of Christ by reverend Bishops and learned Prelates: the confutation and overthrow of Hereticks, with the confirmation of the truth by holy Councils and sacred Assemblies, and to say the whole in one word, as the principal drift of mine Epistle, to present unto your Lordship these ancient Ecclesiastical Historiographers, to wit, *Eusebius, Socrates, Evagrius and Dorotheus*. Whose Histories are so replenished with such godly Doctrine, that I may very well say of them all, as a learned Writer reporteth of *Eusebius*, that they are able to persuade any man, be his mind never so far alienated from the truth, to become a zealous Christian. Wherefore (my good Lord) seeing that (as *Plato* saith) running wits are delighted with Poetry, as *Aristotle* writeth, effeminate persons are ravished with musicks, and (as *Socrates* telleth us) Histories agree best with stayed heads: I present unto your Honour these Histories, agreeing very well with your disposition, and being the fruits of my travel and study. *Ruffinus* saith, that he wrote his History to delight the Reader, to occupy the time, and to remove the remembrance of the calamities (meaning the persecution) which then lately had happened. As for Christian pleasure and godly delights, what can be more pleasant than the reading of the Ecclesiastical Histories: Touching the time, I know it full well, you spend it as it becometh your calling: to speak of calamity (unlesse we behold the misery and lamentable estate of other Realms and Dominions) presently there is given no such occasion. For it cannot be remembered that the Subjects within this Realm of England had the Gospel so freely preached, Clerks so profoundly learned, Nobility to wife and politick, all successes so prosperous, as in this happy Reign of our most virtuous and noble Princesse Queen *Elizabeth*, and therefore are we greatly bound to praise God for it. Yet if ye call to memory the corruption of late dayes, the blindness of such as would be called Gods people, the lamentable persecution of the *English* Church, then may ye read them after calamity. But notwithstanding the premises, it is not my drift to salve such sores, neither to provide Medicines for such Maladies. God of his providence hath continually been to carefull over his Church, that his servants were never left desolate. Though *Elia* complained that he was left alone, yet were there thousands which bowed not their knees to Baal. *St. Paul* telleth us, there is of *Israel* a remnant left. Our Saviour, speaking of his Church, though it be not of the greatest multitudes, yet it is according unto his Epitheton, a little flock. And sure I am there may be found a righteous *Abraham* in *Chaldea*, a just *Lot* in *Sodom*, a godly *Daniel* in *Babylon*, a devout *Tobias* in *Ninive*, a patient *Job* in *Hushe*, and a zealous *Nehemias* in *Damasco*. There is found wheat among tares, grain in the husk, corn among chaff, a kernel within the shell, marrow within the bone, a Pearl within the Cockle, and a Rose among thorns. There was a *Jonathan* in the Court of *Saul* to favour *David*. There was an *Obadiah* in the Court of *Ahab* to entertain the Prophets: There was an *Abedmelech* in the Court of *Sedechias* to intreat for *Jeremy*: and in the Court of *Diocletian* there were many young Gentlemen, namely, *Petrus, Dorotheus, Gorgonius*, with many others which

The Epistle Dedictory.

which embraced the Christians, and suffered death for the testimony of Christ, as your Honour may read in these Ecclesiastical Histories, which I have not therefore commended unto you for the remembrance of any calamity at all. But as for the Court of our most gracious Queen (a sight both joyfull and comfortable) where there resorts so many learned Clerks, so many godly Persons, so many grave Matrons, so many virtuous Ladies, so many honourable Personages, having so noble a Head to govern them withall: There the Christian is no rare Phoenix, the godly is no black Swan; for the Gospel is freely preached, and the Professors thereof had in honour and estimation. Wherefore in so godly a place, to be so vertuouously disposed at vacant times, as to read these, or such like ancient Histories, will be a commendation unto your Honour, an increase of Knowledge, a confirmation of Faith, a maintenance of Zeal, and a lively beholding of Christ Jesus in his Members. Here you may see the right Christian disposition of Noble Personages, whereof some have bid the Court farewell, and all worldly Dignities in the quarrel of our Saviour: other some in Camp have refused Souldiers pay, and thrown away Sword and Girdle, signes of warfare, rather than swear against Christ: Others again have written friendly Letters in the behalf of the afflicted Christians, and thereby mitigated the fury and rage of persecuting Tyrants: and others moreover with their own hands have buried the Martyrs, and both laid their necks to the block, and their bodies to the fire, rather than they would shrink one jot from the Faith. Here you may behold the modesty and shamesfastnesse of Christian Maidens, the constancy of zealous Women, the chaste minds of grave Matrons, the godly disposition and wife Government of Queens and Emperresses. Here your Lordship shall find zealous Prayers, sorrowfull Lamentations, godly Epistles, Christian Decrees and Constitutions. The Father admonishing the Son, the Mother her Daughter, the Bishop his Clergy, the Prince his Subjects, one Christian confirming another, and God comfortng us all. Many now adayes had rather read the *Diall of Princes*, where there is much good matter: *The Monk of Bury*, full of good Stories: *The Tales of Chaucer*, where there is excellent wit, great reading, and good Decorum observed: *The Life of Marcus Aurelius*, where there are many good moral precepts: The familiar and golden Epistles of *Anthony Guevarra*, where there is both golden wit and good penning: The Stories of King *Arthur*: The monstrous Fables of *Garagantua*: *The Palace of Pleasure*, though there follow never so much displeasure after: *Reynard the Fox*: *Bevis of Hampton*: *The hundred merry Tales*: *Skoggan*: *Fortunatus*: with many other unfortunate Treatises, and amorous toyes written in *English, Latine, French, Italian, Spanish*: But as for Books of Divinity, to edifie the Soul and instruct the inward man, it is the least part of their care, nay they will flatly answer, it belongeth not to their calling to occupy their heads with any such kind of matters. It is to be wished, if not all, at least wise that some part of the time which is spent in reading of such Books (although many of them contain notable matter) were bestowed in reading of holy Scripture, or other such writings as dispose the mind to spiritual contemplation. *Cecilia* a Roman Maiden of right noble Parentage, carried awayes about her the New Testament. *Cyprian* Bishop of *Carthage* would not suffer one day to passe without reading of *Terullian*. *Alfredus*, though a King of *England*, compiled Psalms and Prayers into one Book, and called it a *Manuel*, which alwayes he had about him. *Alfonso* had alwayes in his bosome the Commentaries of *Cesar*, he was also much delighted with the History of *Titus Livius*, that

The Epistle Dedicatory.

on a time he commanded certain Musicians (yea very skilfull) to depart, saying, he heard a more pleasant harmony out of *Livius*. Wherefore seeing you have obtained Honour with them that be present, Fame for the time to come, Riches for your Posterity, and Estate for your Successors, Reputation among Strangers, Credit amongst your own, Gladnesse for your Friend, and that which passeth all, a sure affiance in the goodnesse of God: think it not amisse, seeing it agreeth with my Vocation, that I exhort your Lordship, as you have begun well, and now hitherto continued, that you go on still in well doing, accepting this my humble duty and simple remembrance. Let your virtuous disposition, and right honourable calling be a protection and defence, that these ancient Histories be not blemished in the hands of *Zeylus* sycophants, which, as *Socrates* saith, being obscure persons, and such as have no pith or substance in them, go about most commonly to purchase unto themselves fame and credit by dispraising of others. God send your Lordship many joyfull years.

From Shirditch the 15th
of December, 1584.

Your Honours most humble at commandment

Meredith Hanmer.

THE

THE TRANSLATOR UNTO The Christian Reader,

As touching
The Translation of these Ancient Histories.

AS I am given to understand (good Christian Reader) there have been divers which attempted to translate these ancient Ecclesiastical Histories, yet have given over their purpose, partly being discouraged with the diversity and corruption of Greek Copies, and partly being dismayed with the crookednesse of Eusebius stile, which is by reason of his unperfect allegations, and last of all, being wholly overcome with the tedious study and infinite toyl and labour. The occasion that moved me to take so great an enterprize in hand was, that I read them in Greek unto an honourable Lady of this Land, and having some leisure besides the Lecture and other exercises agreeable unto my Calling, I thought good to turn the private commodity unto a publick profit, and to make the Christian Reader of this my native Country partaker also of these learned, zealous and pleasant Histories. When I took pen in hand, and considered with my self all the circumstances of these Histories, and found in them certain things which the Authors peradventure might have left unwritten, but the Interpreter in no wise untranslated, I remembered the saying of Augustin, *Divinitatis est non errare, et belongeth to the Divinity, or to God himself not to erre, and that these Historiographers were but men, yet rare and singular persons.* Daily experience teacheth us, there is no Garden without some weeds, no Meadow without some unsavoury Flowers, no Forest without some unfruitfull Trees, no Country without some barren Land, no Wheat without some Tares, no Day without a cloud, no Writer without some blemish, or that escapeth the reprehension of all men. I am sure there is no Reader so foolish as to build upon the antiquity and authority of these Histories, as if they were holy Scripture: there is an historical faith which is not in the compass of our Creed, and if you happen to light upon any story that savoureth of Superstition, or that seemeth impossible, Penes authorem sit fides, refer it to the Author, sake it as cheap as ye find it, remember that the holy Ghost saith, *Omnis homo mendax*: If so, peradventure the Reader too, then let the one bear with the other. Where the places did require, lest the Reader should be snared in error, I have laid down censures of another letter than the text is of, where the Author was obscure, I have opened him with notes in the margin, where I found the story unperfect, I have noted it with a star, and signified withall what my pen directed me unto. Many Latine Writers have employed great diligence and labour about these Greek Historiographers, one translating one piece, another another piece, one interpreting one of the Authors, another translating almost all, one perusing, another correcting. Jerom turned Eusebius into Latine, but it is not extant: Rufinus took upon him to translate Eusebius, of him Jerom writeth in this sort: *Ecclesiasticam pulchre Eusebius Historiam texuit, quid ergo de interprete sentiendum, liberum sit jam cuique judicium.* Eusebius hath very well compiled the Ecclesiastical History, but as for the Interpreter, every man hath to think of him what him list. Beatus Rhenanus, a man of great judgement, saith thus of Rufinus: *In libris a se versis parum laudis meruit, quod ex industria non verba vel sensum Authoris quem*

Hierom.
Rufinus.

The Translator unto the Reader.

quem vertendum suscepit appendat, sed vel minus vel plusculum tanquam paraphrases, non velut interpretes pro sua libidine plerumque referat. Rufinus *deserved but small praise for his Translations, because of purpose he took no heed unto the words and meaning of the Author which he took upon him to translate, but interpreted for the most part at his pleasure, by adding and diminishing, more like a Paraphrast, than a Translator. I find by perusing of him that he uttered in few words, that which Eusebius wrote at large: that he is tedious, where Eusebius is brief: that he is obscure, where Eusebius is plain: that he hath omitted, where Eusebius is dark, words, and sentences, and pages, and Epistles, and in manner whole Books. Half the eighth Book of Eusebius (so hath Musculus too) and in manner all the tenth Book he hath not once touched.* Rufinus wrote the History of his time in two Books, and erred foully in certain things, as Socrates doth report of him. Epiphanius Scholasticus translated the Tripartite History. Joachimus Camerarius giveth of him this judgment: Tantam deprehendi in translatione non modo Barbariem, sed etiam incipientiam ac somnolentiam istius Epiphani, ut mirarer ulli Græcorum non adeo alienam linguam Latinam, sed ignoratam suam esse potuisse. I found in the translation of this Epiphanius, not only such barbarous phrases, but also ignorance and palpable error, that I cannot chuse but marvel how any Grecian could be unskilfull, not so much in the strange Latine tongue, as ignorant in his own language. Wolfgangus Musculus a learned Interpreter, hath translated the Histories of Eusebius; yet Edwardus Godsalvus giveth of him this censure: Hic autem satis correctus exemplaribus, ut credibile est, destitutus, innumeris locis turpissimè labitur. Est porro adeo obscurus, ut interpretes egeat interprete, adeo salebrosus, ut lector identidem inhaereat, adeo lacunosus, ut Autores ipsi Græci Historiæ suæ sententias non fuisse expletas graviter conquerantur. This Musculus, as it is very like, wanting perfect copies, erred foully in infinite places. Moreover, he is so obscure, that the Translator hath need of an interpreter, so intricate, that the Reader is now and then gravelled, so brief, that the Greek Authors themselves do grievously complain, that the sentences in their Histories were not fully expressed. Though the reporter be partial, being of a contrary Religion, yet herein I find his judgment to be true, and specially in his translation of the tenth Book of Eusebius. Yet not I only, but others have found it. Jacobus Grynaeus a learned man, corrected many faults, explicated many places, printed in the margin many notes, yet after all this his labour which deserved great commendation, there are found infinite escapes, and for trial thereof, I report me unto the Reader. Christophorion (as for his Religion, I refer it to God and to himself, who by this time knoweth whether he did well or no) was a great Clerk and a learned Interpreter, he hath translated passing well, yet sometimes doth he addit himself very much to the Latine phrase, and is carried away with the sound and weight thereof. If any of the former Writers had done well, what need-ed the later Interpreters to take so much pains? I would have all the premises, and whatsoever hath been spoken of these Latine Translators by me (although one of them chargeth another) to be taken, not that I accuse them of mine own head, but by beholding their doings, do excuse the faults that might escape in this English translation. I found the Greek copy of Eusebius in many places wonderfull crabbed, his History is full of allegations, sayings, and sentences, and Epistles, and the self same authority oftentimes alleged to the confirmation of sundry matters, that the words are short, the sense obscure, and hard to be translated. Yet the learning of the man, the authority of his person, and the antiquity of his time will cause what soever may be thought amiss to be well taken. Socrates who followed Eusebius about an hundred and forty years after, and continued the History, wrote an eloquent and an artificial stile, he useth to alledge whole Epistles, perfect sentences, and hath delivered the History very plain. His words are sweet, his vein pleasant, and his

Epiphanius.

Wolfgangus.

Grynaeus.

Christophorion.

Eusebius.

Socrates.

The Translator unto the Reader.

his invention very witty. Though the History be large, his Books long, and the labour great in writing of them, yet was I very much recreated with the sweetness of the work. Evagrius who began where Socrates left, and continued his pen unto the end of the first 600 years after Christ, is full of Dialects, and therefore in Greek not so pleasant as Socrates. He hath many superstitious stories, which might very well have been spared. But in perusing of him I would have the Reader to note the great change that was in his time more than in the days of the former writers, and thereafter to consider of the times following, the difference that is in these our days between the Church and the Apostolick times. The increase, augmentation, and daily adding of ceremonies, service upon service, with other Ecclesiastical Rites and Decrees, is not the increase of piety and the perfection of godliness: for our Saviour telleth us in the Gospel, That towards the later days love shall wax cold, and iniquity shall abound: but the malice and spite of the Devils who with the change of time altereth (as much as he may) the state of the Ecclesiastical affairs, and thrusteth daily into the Church one mischief upon another. Moreover Evagrius being a temporal man, stuffeth his History with prophane stories of wars and warlike engines, of battels and bloodshed, of Barbarians and Heathen Nations. In describing the destruction of any soil, the erection of buildings, and virtues of some proper person, he doth excel. Dorotheus Bishop of Tyrus and Martyr, whom I have annexed unto these former Historiographers, being well seen in the Hebrew tongue, and a great Antiquary, wrote briefly the lives of the Prophets, Apostles and LXX Disciples of our Saviour. The faults that are therein, I attribute them rather unto the corrupt copies, than to any want of knowledge in him. Such things as are to be noted in him, I have layed them in the Preface before his Book. After all these translations gentle Reader, notwithstanding my great travel and study, I have gathered a brief Chronography, with a supputation of the years of the world from Adam to Christ, beginning with Eusebius, and ending with Evagrius, and there thou mayest see the years of the Incarnation, the Reign of the Emperors, the famous men and Martyrs, the Kings of Judæa, and Highpriests of the Jews in Jerusalem, from the birth of Christ unto the overthrow of the City, the Councils, the Bishops of Jerusalem, Antioch, Rome, Alexandria, and all the heresies within the first six hundred years after Christ, divided into Columns, where the year of the Lord stands right over against every one. The profit that riseth by reading of these Histories, I am not able in few words to declare. Besides the works of the Authors themselves, they have brought forth unto us Sentences, Epistles, Orations, Chapters and Books of ancient Writers, such as wrote immediately after the Apostles, and are not at this day extant save in them. Namely of Papias Bishop of Hierapolis, Polycarpus Bishop of Smyrna, Polycrates Bishop of Ephesus, Dionysius Bishop of Corinth, Apollinarius Bishop of Hierapolis, Dionysius Bishop of Alexandria, Melito Bishop of Sardis, Serapion Bishop of Antioch, Irenæus Bishop of Lyons, Alexander Bishop of Jerusalem, Theodotus Bishop of Cæsarea, Anatolius Bishop of Laodicea, Phileas Bishop of Thmuis, Alexander Bishop of Alexandria, Eusebius Bishop of Nicomedia, Theognis Bishop of Nice, Athanasius Bishop of Alexandria, Gregory Bishop of Nazianzum, Cyril Bishop of Alexandria, Eusebius Bishop of Dorilæum, Peter Bishop of Alexandria, Gregory Bishop of Antioch, of Gaius, Cornelius, Julius, Liberius Bishops of Rome. Of the Councils, as the Synod in Palestine and Antioch, the Council of Nice, Ariminum, Ephesus, Chalcedon and Constantinople. Of learned Writers, as Quadratus, Rhodon, Africanus, Miltiades, Apollonius, Maximus, Macarius, Origen, Evagrius and Simeon. If we be disposed to see the Emperors, their Decrees, Epistles, Constitutions and Edicts, we may soon find them, even from Julius Cæsar the first, unto Mauricius the last within the first six hundred years, namely, Augustus, Tiberius, Caligula, Claudius, Nero, Galba, Otho, Vitellius, Vespasian, Titus,

Evagrius.

Mat. 24.

Dorotheus.

A Chronography.

The Translator unto the Reader.

Titus, Domitian, Nerva, Trajan, Adrianus, Antoninus Pius, Verus, Commodus, Pertinax, Didius Julianus, Severus, Caracalla, Macrinus, Heliogabalus, Alexander, Maximinus, Gordianus, Philip, Decius, Gallus, Æmilianus, Valerianus, Claudius, Quintilius, Aurelianus, Tacitus, Florianus, Carus, Diocletian and Maximianus, Constantius and Maximinus, Constantius Magnus and Licinius, Constantinus the younger, Constantius and Constans, Julian the Apostata, Jovian, Valentinianus and Valens, Gratian, Valentinianus the younger, and Theodosius Magnus, Arcadius and Honorius, Theodosius junior, Martianus, Leno, Zeno, Anastasius, Justinus, Justinianus, Justinus the second, Tiberius and Mauricius. We may see the Bishops how they governed, Ministers how they taught, Synods what they decreed, Ceremonies how they crept into the Church, Heresies how they arose and were rooted out. If we stand upon the Theatre of Martyrs, and there behold the valiant Wrestlers, and invincible Champions of Christ Jesus, how can we chuse but be ravished with zeal, when we see the Professors of the Truth torn in pieces of wild beasts, crucified, beheaded, stoned, stifled, beaten to death with cudgels, fried to the bones, slain alive, burned to ashes, hanged on gibbets, drowned, scourged, maimed, quartered, their necks broken, their legs sawed off, their tongues cut, their eyes pulled out, and the empty place seared with a scalding iron, the wrapping of them in Ox-hides with dogs and snakes, and drowned in the Sea, the enjoying of them to kill one another, the gelding of Christians, the paring of their flesh with sharp razors, the reuting of their sides with the lash of the whip, the pricking of their veins with bodkins, and famishing of them to death in deep and noisom dungeons. It is a wonder to see the zeal of their prayers, their charity towards all men, their constancy in torment, and their confidence in Christ Jesus. These be they whom St. John in his Apocalypse saw in a vision under the Altar, that were martyred for the Word of God, and the testimony of Christ Jesus, which cried with a loud voice, saying: How long tarriest thou Lord, holy and true, to judge and to avenge our blood on them that dwell on the earth? And long white garments were given unto every one of them, and it was said unto them, that they should rest yet for a little season, untill their fellow-servants and their brethren that should be killed as they were, were fulfilled. The Angel telleth him who they were that were arrayed in long white garments, and whence they came, saying: These are they which came out of great tribulation, and have washed their long robes, and made them white by the blood of the Lamb, therefore are they in the presence of the throne of God, and serve him day and night in his Temple: and he that sitteth in the throne will dwell among them. They shall hunger no more, neither thirst, and God shall wipe away all tears from their eyes. Very comfortable words. But the executioners the tyrants and tormentors hearts were so hardened, that neither voices from above, nor signs in the Air threatening vengeance and the wrath of God to light upon them, neither the sweating of stones, nor the monsters that the earth brought forth, could mollifie their stony minds. The Sea overflowed the Land: the earth opened and left dangerous gulphs: Earthquakes overthrow their Towns and Cities: Fire burned their houses, yet would they not leave off their fury. They were (as St. Paul saith) turned into a reprobate sense, they left no villany unpractised, in the end many of them fell into frenzy and madness, they ran themselves upon naked swords, they brake their own necks, they hanged themselves, they tumbled themselves headlong into rivers, they cut their own throats, and diversly dispatched themselves. This is the vial full of the wrath of God, which the Angel in the Revelation poured upon the waters, and the voice that followed after may very well be spoken of them: O Lord, which art and wast, thou art righteous and holy, because thou hast given such judgements, for they have shed out the blood of

Saints

Apoc. 6.9.

Apoc. 16.

The Translator unto the Reader.

Saints and Prophets, and therefore hast thou given them blood to drink, for they have deserved it. The aforesaid Martyrs gave forth godly Sayings, Divine Precepts for the Posterity, they sealed their Doctrine with their own blood, they spared not their lives unto the death: they are gone before, they shewed us the way to follow after: these (good Christian Reader) with other things are to be seen throughout these Histories. The Chapters in the Greek were in many places very small, if I should have followed the Greek division, then had I left much waste paper: I have sometimes joyned two or three together, some other times taken them as they lay, yet where I altered the division, I noted in the margin the number of the Greek Chapters. There is no Reign of any Emperor, no Story almost worthy the noting, but thou hast in the margin the year of the Lord for the better understanding thereof. Whatsoever I found in the Greek, were it good or bad, that have I faithfully, without any partiality at all, laid down in English. Wherefore if ought be well done, give the praise unto God. Let the pains be mine, and the profit the Readers.

PSAL. CXV.

Non nobis Domine, non nobis, sed nomini tuo da gloriam.

THE



THE
LIFE of EUSEBIUS PAMPHILUS,
OUT OF
Saint HIEROME.

Besides the works within named, Eusebius wrote four books of the life of Constantine, against Hierocles eight books: against fatal destiny, one book: all which I have seen. Moreover Secret. l. 2. Eccles. Hist. c. 16, 17, faith, he wrote three books against Marcellus, and there he alledgeth some piece thereof.



Eusebius Bishop of Casarea in Palestina, one that was very studious in holy Scripture, and a diligent searcher together with Pamphilus Martyr of the divine Library, wrote infinite Volumes, and amongst others these which follow: Of Evangelical Preparation, fifteen Books, as Preparatives for such as were to learn the Doctrine of the Gospel. Of Evangelical demonstration, twenty Books, where he proveth and confirmeth the Doctrine of the New Testament, with a confutation of the Adversary. Of Divine Apparition, five Books. Of the Ecclesiastical History, ten Books. Of Chronical Canons, a general Recital, with an Epitome thereof. Of the Disagreeing of the Evangelists. Ten Books upon the Prophet Esay. Against Porphyrius who wrote then in Sicilia (as some doe think) thirty Books, whereof onely twenty came to my hands. One Book of Topicks. An Apology or Defence of Origen, in six Books. The Life of Pamphilus, in three Books. Of Martyrs, certain other Books. Upon the 150 Psalmes very learned Commentaries, with sundry other Works. He flourished chiefly under the Emperor Constantinus Magnus, and Constantinus his Son, and for his familiarity with Pamphilus Martyr, he was called Eusebius Pamphilus. So far Hierome.

LIB. I.

THE
FIRST BOOK
OF THE
ECCLESIASTICAL HISTORY

OF
Eusebius Pamphilus, Bishop of Casarea in Palestina.

The Proeme of Eusebius to his History.



THE successions of the holy Apostles together with the times from our Saviour unto us hitherto continued, and those things which are said to be done according unto the Ecclesiastical History, what they are, how great, and who decently have governed the Church, specially in the most famous Provinces: also who in all ages have set forth the heavenly doctrine, either by preaching or writing: and again, what men, how many, and when through desire of novelty and error, falling into extremities, have published themselves authors of knowledge, falsely so called, and cruelly rent asunder as ravening wolves the flock of Christ: moreover, what evils forthwith have fallen upon the whole Nation of the Jews, because of their conspiracy against our Saviour: and again, by what and how many means, and in what times the Word hath been of the Gentiles impugned, and what singular men in all times have passed through bitter conflicts for his names sake, even by shedding of their blood, and suffering of torments: and besides all this, the martyrdomes done in our time, together with the mercifull and comfortable aide of our Saviour towards every one lovingly exhibited. I determining to publish the same in writing, will not take my entrance from any other place, than from the first dispensation of our Saviour and Lord Jesus Christ. But truly the circumstance it self, even in the beginning, craveth pardon, being greater than our strength can sustain. I confess indeed, that which we promise, to be absolute, and that which we profess to omit nothing, to be a thing incomprehensible: for we first taking this argument in hand, endeavouring to tread a solitary and untrodden way, praying that God may be our guide, and the power of our Lord and Saviour our present helper and aider: yet can we no where find as much as the bare steps of such as have passed the same path before us, having only small shews and tokens wherewith divers here and there in their severall times have left unto us particular declarations as it were certain sparkles, whilst that they lifting their voices from farre and from above, from whence crying as out of a certain watch-tower, to direct us what way we ought to go, and how without error and danger to order our talk. Whatsoever things therefore we think profitable for this present argument, chusing those things which of them are here and there mentioned, and as it were culling and gathering the commodious and fit sentences of such as have written of old, as flowers out of meadows bedecked with reason, we will endeavour in shewing the way of History to compact the same as it were into one body, being also desirous to preserve from oblivion the successions, although not of all, yet of the most famous Apostles of our Saviour, according unto the Churches most notable and memorable. I suppose verily, that I have taken in hand an argument very necessary, because I have not found any Ecclesiastical Writer which unto this day hath in this behalf employed any diligence. I hope also it will be a very profitable work for the studious, who intend to know the utility of this History. And of these things heretofore, when that I compiled certain Chronical Canons, I wrote an Epitome, but the more ample declaration thereof, I thought good to reserve until this present. And the beginning (as I said) will I take from the dispensation and divinity of our Saviour Christ, higher and deeper to be considered, than that which concerns his humanity. For it is requisite for him that committeeth to writing an Ecclesiastical History, thence to begin, even from the chief dispensation of Christ, diviner than it seemeth to many, inasmuch that of him we are termed Christians.

The argument of this Ecclesiastical History.

Where Eusebius beginneth his History. The difficulty thereof.

The necessity.

The utility.

A

CHAP.

CHAP. I.

A summary recital of things concerning the divinity and humanity of our Lord and Saviour Jesus Christ.

BEcause therefore the manner of the consideration of *Christ* is twofold, the one confiding as a head on the body, by which he is understood to be God; the other rightly compared to the sect, by which he hath put on man like unto us, subject to passions for our salvations sake we shall make a right rehearsal of those things which follow, if we begin the declaration of the whole History from these two heads, which are the principal and most proper pillars of this doctrine. In the mean space the ancientry and dignity of *Christ* as an antiquity shall be declared, against them which suppose this Religion new, strange, of late, and never heard of before: but to declare the generation, dignity, essence, and nature of *Christ*; no speech can sufficiently serve, sithens that the Holy Ghost in the Prophets hath testified: *His generation who shall be able to declare? For the Father no man hath known but the Son, neither at any time hath any known the Son but the Father alone which begat him.* This light going before the world and all worlds, the intellectuall and essentiall wisdom, and the living Word of God being in the beginning with the Father, who but the Father alone hath rightly known? which is before every creature and workmanship, both of visible and invisible things, the first and only Sonne of God, chief Captain of the celestiall rationall and immortal host, the Angel of the great counsel, and executor of the secret will of the Father, maker and worker of all things together with the Father, which after the Father is cause and author of all things, the true and only begotten Son of God, Lord, God and King of all things which are created, receiving dominion and rule of the Father by the same divinity, power and glory. For according to the myficall theologie of the Scriptures concerning him: *In the beginning was the Word, and the Word was with God, and God was the Word. The same was in the beginning with God. All things were made by it, and without it nothing was made that was made.* The same doth *Moses*, the most ancient of all the Prophets testifie: for describing by inspiration of the holy spirit the substance and disposition of the universall world, he sheweth the framer and workman of all things, to wit, God to have granted to *Christ* himself and none other, that is, his divine and only begotten Word, the framing of those inferior things. For unto him, conferring about the creation of man, *God said, (saith he) let us make man after our own image and likeness.* And with this saying agreeeth another Prophet, thus speaking of God in hymnes, and saying: *He spake, and they were made: he commanded, and they were created.* By which words he bringeth in the Father a maker, commanding as universall Captain with his Kingly becke: but the Word of God next to him (not another from that which is preached amongst us) observing in all things his Fathers ordinances. As many therefore from the first original of mankind as appeared just, godly, virtuous, and honest livers, either about the time of *Moses*; that great workhipper of the great God, or before him, as *Abraham* and his sons, or as many in the times following as were accounted just, and the Prophets also which conceived of God with the cleane eyes of the mind, have known him, and have worshipped him as the Son of God with convenient and due honour: but he not degenerating from his Fathers holiness, is appointed a teacher of his Fathers knowledg unto all men.

CHAP. II.

That the Son of God appeared to the Fathers in the Old Testament, and was present with the eternal Father at the creation of the world, he proved by the testimonies of the holy Scriptures: and sheweth his divinity as well by his apparitions, as by creating of the world.

THe Lord God therefore appeared as a common man unto *Abraham* as he late in the okogrove of *Mamre*. But he forthwith falling down upon his face (although with the outward eye he beheld but man) worshipped him as God, and made supplication unto him as Lord. With the same words he confessed that he knew him, when he said: *O Lord, which judgest the whole earth, wilt not thou judge rightly?* For if no reason permit the unbegotten and immutable essence of the Almighty to transform himself into the likeness of man, neither

neither again the imagination of any begotten suffer to seduce the sights of them that see, neither the Scripture to fain such things falsely: the Lord and God which judgeth the whole earth, and executeth judgment, being seen in the shape of man, what other should be praised (if it be lawfull for me to mention the author of all things) then his only pre-existent word? of whom it is said in the *Psalms*: *He sent forth his Word and healed them, and delivered them out of all their distress.* The same Word next after the Father *Moses* plainly setteth forth, saying: *The Lord rained brimstone and fire from the Lord out of heaven upon Sodom and Gomorrah.* The same doth the sacred Scripture call God, appearing again unto *Jacob* into the figure of man, and saying unto *Jacob*: *Thy name shall be no more Jacob, but Israel; for he hath prevailed with God.* At what time *Jacob* termed that place the vision of God: saying, *I have seen God face to face, and my life is preserved.* Neither is it lawfull once to surmise, that the apparitions of God in the Scriptures may be attributed to the inferior Angels and Ministers of God; for neither doth the Scripture, if at any time any of them appeared unto men, conceal the same, calling them neither God nor Lord, but Angels or messengers, which may easily be tryed by innumerable testimonies. The same also doth *Jesus* the successor of *Moses* call grand Captain of the great power of the Lord, being as Prince of all supernaturall powers, and of celestiall Angels and Archangels, and the famous power and wisdom of the Father, to whom * secondarily all things concerning rule and raige are committed, whereas he beheld him in no other form or figure than of man: for thus it was written, *And it happened when Jesus was in Jericho, he lifted up his eyes, and beheld a man standing over against him, having a naked sword in his hand: and Jesus coming unto him, said, Art thou on our side, or on our adversaries? And he said unto him: I am chief Captain of the host of the Lord, and now am come hither. And Jesus fell on his face to the earth, and said unto him: Lord what commandest thou thy servants? And the Captain of the Lords host said unto Jesus: Loose thy shoe from off thy foot, for the place where thou standest is an holy place, and the ground is holy.* By these words thou mayest perceive the very self same, not to differ from him which talked with *Moses*, for there also the Scripture useth the same words: *When the Lord saw that he came for to see, God called to him out of the midst of the bush, and said, Moses, Moses. And he answered, What is it? And he said, come not hither, put thy shoes off thy feet, for the place where thou standest is holy ground. And he said unto him: I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And that it is a certain essence living and subsisting with the Father, and the God of all things before the foundations of the world were laid, ministering unto him at the creation of all creatures, termed the Word, and the wisdom of God; beside these demonstrations, wisdom her self, in her proper person by *Salomon* plainly and pithily speaking, is to be heard: *I (saith wisdom) have fixed a tabernacle. Counsel, knowledge and understanding, I have by calling allured unto me. Through me Kings do reign, and Potentates put in practice just Laws. Through me mighty men and Princes are made much of. Through me Princes bear rule on earth. To this I addeth: The Lord himself fashioned me the beginning of his wayes, for the accomplishing of his works. I have been ordained before the foundations of the world were laid, and from the beginning or ever the earth was made, before the well-springs flowed out, before the foundations of the mountains were firmly set, and before all hills began to be. When he spread and prepared the heavens, I was present: and when he bound in due order the depth under heaven, I was by. I was the wherewith he daily delighted, rejoicing continually when he rejoiced at the perfect finishing of the world. That he was before all things, and to whom (though not to all men) the heavenly word was declared, it followeth that in few words we intreat.**

CHAP. III.

Why before the incarnation the Word was not preached and published among all people, and known of all, as after the incarnation?

FOr what cause therefore the Word was not preached of old, unto all men, and unto all nations, as it is now, thus it shall evidently appear. That old and ancient age of man could not attain unto this most wise and absolute doctrine of *Christ*. For the first man being careless of the commandment of God, fell immediately from this happy estate in this mortal

Psal. 106.
Gen. 19.
Gen. 32.

Gen. 32.
He prevaileth
the objection,
to wit, were
they not An-
gels which ap-
peared unto
men?

* Secondarily
not in dignity,
but in person
and order.
Ios. 5.

Exod. 3.

Prov. 8.

Ios. 53.
Mat. 11. 27.

Ios. 9.

John 1.

Gen. 1.

Psal. 32.

Gen. 18.

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mortal and frail life, and changed those heavenly delights and pleasures of old for this cursed earth. And consequently his posterity, when they had replenished the whole world, and appeared farre worse (one or two excepted,) embraced certain savage and brutish manners with this sorrowfull life, and regarded neither City, Common-weal, Arts nor Sciences, and retained amongst them not so much as the name, either of Lawes or judgments, and to be short, neither of Virtue nor Philosophie : but living savagely in wildernesses, they spent their time in feeding of catell, corrupting the reasonable understanding agreeable with nature, and the reasonable feeds of mans mind, with their wilfull malice, yielding themselves wholly to all abominations : so that in the end, they infected each other, and slew each other, and sometimes they devoured mans flesh. They presumed also to wage battell with God, like Giants, determining and managing in their mind to wail heaven and earth in one : and being moved through the madness of their mind, they went about to conquer God the governour of all things, whereby they incensed him against themselves, in this manner : God the overseer and ruler of all things, came upon them with floods and fiery flames, as if they had been a certain wild thicket, over-spreading the whole earth : also with famine and continuall plagues, with battell and thunderbolts from above, he cut them off, and subdued that wicked and most outrageous malady of their souls, by restraining them with more sharp punishments and imprisonments. When this malice was now come to the height, and had spread it self over all, overshadowing and darkning the mindes of mortall men, as it were a certain soaking slumber of drunkenness, that first-begotten Wisedom of God, and the same Word that was in the beginning with God, by his superabundant loving kindness, appeared unto the inhabitants on earth, sometimes by vision of Angels, sometimes by himself, as the helping power of God, unto some one or other of the ancient Worshipers of God, in no other form or figure than of man, for otherwise their capacity could not have comprehended the same. After that now by them the seed of piety was sown and scattered amidst the multitude of men, and the whole Nations which from the *Hebrews* lineally descended, had now purposed to prefer godliness upon earth : he delivered unto them of old by his servant *Moses*, after trait institutions, certain figures and formes of a mysticall Sabbath and Circumcision, and entrances unto other spirituall contemplations, but not the perfect and plain mysteries thereof. Whenas the Law was published and set forth as a sweet sound unto all men, then many of the *Gentiles* through the calme wisdom of the Law-makers and Philosophers, changed their rude and brutish savageness into meek and mild natures, so that thereby there ensued amongst them perfect peace, familiarity and friendship. Then again to all men, and to the *Gentiles* throughout all the world, as it were now in this behalf holpen and fitted to receive the knowledge of his Father, the same Schoolmaster of virtue, his Fathers Minister in all goodriels, the divine and celestiall Word of God, by man, with corporall substance, nor different from ours, shewed himself about the beginning of the *Romane* Empire, wrought and suffered such things as were consonant with holy Scriptures, which foresheved there should be born such a one as should be both God and man, a mighty worker of miracles, an instructor of the *Gentiles* in his fathers piety, and that his wonderfull birth should be declared, his new doctrine, his wonderfull works, besides this manner of his death, his resurrection from the dead, and above all, his divine restitution into the heavens. The Prophet *Daniel* beholding his Kingdome in the spirit, to be in the latter age of the world though somewhere divinely, yet here more after the manner of man, describeth the vision of God : *I beheld (saith he) until the thrones were placed, and the ancient of dayes sat thereon, his garments were as the white snow, the hairs of his head as pure wool, his throne a flame of fire, his chariots burning fire, a fiery stream flided before his face, a thron and thron and mislived unto him, the judgement was set, and the Books were opened, &c. Again, And again, after this, I beheld, (saith he) and beheld one coming in the clouds like the Son of man, and he came unto the ancient of dayes, and he was brought before him, and to him was given principality, and honour, and rule; and all people, tribes, and tongues shall serve him, his power is an everlasting power which shall not pass, his kingdom shall never be destroyed. These things truly may be referred, to none other than to our Saviour, God that was the Word, being in the beginning with the Father, and named the Son of man by reason of his incarnation in the latter times. And because we have in our Commentaries compiled pro-*

The Kingdom
of Christ.
Dan. 7.

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phetical Exposition touching our Lord Jesus Christ, and therein have shewed evidently those things which concern him, at this present we will be content with the premises.

CHAP. IV.

That *Jesus* and the very name of *Christ* from the beginning was both known and honoured among the divine Prophets : that *Christ* was both a King, an High-Priest, and a Prophet.

That the name both of *Jesus* and also of *Christ* among the holy Prophets of old was honoured, it is now time to declare. *Moses* first of all knowing the name of *Christ* to be of great reverence and glorious, delivering types of heavenly things, and pledges, and mysticall formes, according unto the commandment prescribed, saying unto him, *See thou do all things after the fashion that was shewed thee in the mount* : naming man (as he lawfully might) an High-Priest of God, called the same *Christ*; and to his dignity of High-Priesthood, although by a certain prerogative excelling all others among men, yet because of honour and glory he put to the name of *Christ*. So then he deemed *Christ* to be a certain divine thing. The same *Moses* also, when (being inspired by the Holy Ghost) he had well foreseen the name of *Jesus*, judged the same worthy of singular prerogative : for this name of *Jesus* was not manifest among men, afore it was known by *Moses*. And this name he gave to him first, and to him alone, whom he knew very well by type and figurative sign to receive the universal principality after his death. His successor therefore before that time not called *Jesus*, but otherwise, to wit, *Anse*, the which name his Parents had given him : he was called *Jesus*, hereby attributing to that name singular honour far passing all princely scepters, because that the same *Jesus Nave* was to bear the figure of our Saviour, and also alone after *Moses* to accomplish the figurative service committed unto him, and thought worthy to begin the true and most sincere worship. *Moses* to two men after him surpassing all people in virtue and honour, attributed for great honour the name of our Saviour *Jesus Christ*, to the one as High-Priest, to the other as principal ruler after him. After this the Prophets plainly have prophesied, and namely of *Christ*, and of the peevish practice of the Jewish people against him, and of the calling of the *Gentiles* by him. * *Jeremy* said thus : *The spirit before our face, Christ our Lord is taken in their nets, of whom we spake before, Under the shadow of his wings, we shall be preserved alive among the heathen. David* also being amazed because of his name, expostulated the matter thus : *Why (saith he) have the Gentiles raged, and the people imagined vain things ? The Kings of the earth stood forth, and the Princes assembled together against the Lord and against his Christ. To these he addeth in the person of Christ, saying : The Lord said unto me, Thou art my Son, this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the ends of the earth for thy possession. * The name of Christ therefore among the *Hebrews* hath not only honoured those that were adorned with the High-Priesthood, appointed with figurative oyle prepared for that purpose, but also Princes, whom the Prophets by the precept of God, have appointed and made figurative *Christ* : because they figuratively resembled the divine Word of God, and the regal and princely power of the onely and true Christ governing all things. And moreover we have learned, certain of the Prophets typically by their appointing to have been termed *Christ*. All they had a relation unto the true Christ, the divine and heavenly Word, the only High-Priest of all, the King of all creatures, and the chief Prophet of the Father over all other Prophets. The proof hereof is plain : for none ever of all them that typically were appointed, were they Princes, or Priests, or Prophets, have purchased unto themselves such divine power and virtue as our Saviour and Lord *Jesus Christ* alone hath shewed. None of them how famous soever they were found among their own, throughout many ages, by reason of their dignity and honour, have bestowed this benefit upon their subjects, that by their imaginative appellation of Christ, they should by name be consecrated Christians indeed. Neither hath the honour of adoration been exhibited by their subjects unto any of them : neither after their death hath there been any such affection, that for their sakes any prepared themselves to dye for the maintenance of their honour : neither hath there been any tumult among the *Gentiles* throughout the world for any of them : the power of the shadow was not of such efficacy in them, as the presence of the verity by our Saviour declared, which resembled neither the form nor figure of any : neither lineally descended according unto the flesh from the Priests : neither was exalted by the might of men into his Kingdome : neither*

* *And* in this place I suppose to be corrupted, commonly in the Greek it is read *Nave* : the *Hebrews* call him *Jesus*, *Jesus ben Nave*, that is, the son of Nave. Num. 11. & 14. Deut. 1. Joshua 24. * The testimonies of the Prophet touching Christ. Lam. 4. Psal. 2. Psal. 2. Kings, Priests and Prophets among the *Hebrews* because of their appointing were called Christ. The types and shadowes of Christ, being Priest, King, and Prophet.

Esay 61.

Psal. 44.

Psal. 110.

Gen. 14.

Heb. 4. 7.

The office of
Christ proved
by the consent
and service of
the faithfull
Saints.

In the Greek
both these
Chapters were
one.

The Christian
Nation.

Esay 66.

neither prophesied after the manner of the ancient Prophets : neither obtained any pre-eminence or prerogative among the *Jews* : yet for all this Christ being by the divine spirit adorned with all these dignities, though not in types, yet in truth it self, and enjoying all the gifts of those men (whereof mention is made) he hath been more published and preached, and hath poured on us the perfect orature of his most everend and holy name, not leaving henceforth unto types and shadows such as serve him, but unto the naked truth, the heavenly life, and undoubted doctrine of verity. His anointing was not corporal, but spiritual, by participation of the unbegotten Deity of the Father, the which thing *Esay* declareth, whenas in the person of Christ he breaketh our into these words : *The spirit of the Lord is upon me, wherefore he appointed me to preach glad tidings unto the poor, he sent me to cure the contrite in heart, to preach deliverance unto the captives, and sight unto the blind.* Not *Esay* alone, but *David* also touching the person of Christ lieth up his voice, and saith : *Thy throne (O God) lasteth for aye, the scepter of thy Kingdome is a right scepter, thou hast loved righteousness and hated iniquity, wherefore God, even thy God hath anointed thee with the oyle of gladness above thy fellows.* Of the which the first verse termeth Christ God, the second honoureth him with regal scepter : thence consequently passing unto the rest, he sheweth Christ to be anointed not with oyle of corporal substance, but of divine, that is, of gladness, whereby he signifieth his prerogative and surpassing excellency and difference, severing him from them which with corporall and typicall oyle had been anointed. And in another place, *David* declaring his dignity saith, *The Lord said unto my Lord, sit thou at my right hand, until I make thine enemies thy foot-stool.* And, *Out of my womb, before the day-star have I begotten thee. The Lord sware, neither will it repent him, thou art a Priest for ever, after the order of Melchisedech.* This *Melchisedech* in the sacred Scriptures, is said to be the Priest of the most high God, so Consecrated and Ordained neither by any oyle prepared of man for that purpose, neither by succession of kindred attaining unto the Priesthood, as the manner was among the *Hebrews*. Wherefore our Saviour according unto that order, not of them which received signs and shadows ; is published by an oath, *Christ and Jesus*. So that the History delivereth him unto us, neither corporally anointed among the *Jews*, nor born of the Priestly tribe, but of God himself before the day-star, that is, being in essence before the constitution of all worldly creatures, immortal, possessing a Priesthood that never perisheth by reason of age, but lasteth world without end. Yet this is a great and an apparent argument of his incorporeal and divine power, that alone of all men that ever were, and now are, among all the wights in the world, *Christ* is preached, confessed, testified, and every where among the *Grecians* and *Barbarians*, mentioned by this name, and hitherto among all his followers honoured as King, had in admiration above a Prophet, glorified as the true and only High-Priest of God, surpassing all creatures, as the Word of God, confiding in essence before all worlds, receiving honour and worship of the Father, and honoured as God himself, and which of all other is most to be marvelled at, that we which are dedicated unto him, honour him not with our tongue only, and garrulous talk of whispering words, but with the whole affection of the mind, so that willingly we prefer before our lives, the testimony of his truth.

CHAP. V.

That the Christian Religion is neither new nor strange.

These things therefore have been necessarily placed by me in the beginning of this History, lest that any should surmise our Saviour and Lord Jesus Christ to be a new upstart by reason of the time of his being in the flesh. Now again lest any should deem his doctrine new-found and strange, delivered by one so thought of, and nothing differing from other mens doctrines ; let us in few words debate hereof. It is most certain, whenas the coming of our Saviour Christ was now fresh in the minds of all men, that a new Nation neither small, nor weak, neither such as was conversant and situate in corners of fountains and well-springs, but of all other most populous and most religious, secure as touching danger, and of invincible mind, aided continually by the divine power of God, at certain secret seasons suddenly appeared, the same I say being beautified among all men by the title and name of Christ : the which one of the Prophets foreseeing to come to pass, with the single eye of the divine Spirit, being astonished spake thus : *Who hath heard such things ? or who hath spoken after this manner ? hath the earth travelling brought forth in one day ? hath any nation*

nation sprung up suddenly and at one time ? In another place also he hath signified the same to come to pass, where he saith : *They that serve me shall be called after a new name, which shall be blessed on earth.* Although presently we plainly appear to be upstarts, and this name of *Christians* of late to have been notified unto all nations ; yet that the life and conversation of *Christians* is neither new found, neither the invention of our own brain, but from the ancient Creation of mankind, and as I may say, rectified by the natural cogitations and wisdom of the ancient godly men, we will thus by godly examples make manifest unto the world. The Nation of the *Hebrews* is no new Nation, but famous among all people for their antiquity, and known of all. They have Books and Monuments in writing containing ancient men. Though their Nation were rare, and in number few, yet they excelled in piety and righteousness, and all kind of virtues, some notable and excellent before the flood, and after the flood others, as the sonnes and nephews of *Noah*, as *Arar* and *Abraham*, in whom the children of the *Hebrews* do glory as their chief guide and Fore-father. If any affirme these famous men set forth by the testimony of righteousness, though not in name, yet in deed to have been *Christians*, he shall not erre therein : * for he that will expresse the name of a *Christian*, must be such a man as excellently through the knowledge of Christ and his doctrine, in modesty and righteousness of mind, in continencie of life, in virtuous fortitude, and in confession of sincere piety towards the one and the only universall God. They of old had no less care of this than we : neither cared they for the corporall circumcision, no more do we, neither for the observation of Sabbaths, no more do we, neither from the abstinence from certain meats, and the distinction of other things which *Moses* first of all instituted and delivered in signs and figures to be observed ; no more do *Christians* the same now : but they perceived plainly, the very Christ of God to have appeared to *Abraham*, to have answered *Isaac*, and reasoned with *Israel*, that he communed with *Moses*, and afterwards with the Prophets, as we have shewed before. Whereby thou maist find, the godly of old to have taken unto themselves the surname of *Christ* : according unto that saying, *See that ye touch not my * Christ, neither deal perversly with my Prophets.* It is manifest that the same service of God, invented by the godly of old, about the time of *Abraham*, and published of late unto all the Gentiles, by the preaching of the doctrine of *Christ*, is the first, the eldest, and the ancientest of all. But if they object that *Abraham* a long time after received the commandment of Circumcision, yet afore the receipt thereof, by the testimony of his faith, he was accounted righteous, the Scripture declaring thus of him : *Abraham believed God, and it was imputed unto him for righteousness,* and being the same before circumcision heard the voice of God, which also appeared unto him. The same *Christ* then, the Word of God, promised unto the posterity following, that they should be justified after the manner of *Abraham's* justification, saying : *And all the tribes of the earth shall be blessed in thee.* Again, *Thou shalt be a great and a populous nation, and all the nations on the earth shall be blessed in thee.* This is manifest, inasmuch that it is fulfilled in us : for he through faith in the Word of God, and *Christ* which appeared unto him, was justified, whereas he forsook the superstition of his native country, and the error of his former life, and confessed the only God of all, and worshipped him with virtuous works, and not with the Mosaical ceremonies of the Law which afterwards ensued. Unto him in this case it was said : *In thee shall all the tribes and all the nations of the earth be blessed.* The same manner of sanctimony was made evident by *Abraham* in works far excelling the words usually exercised among *Christians* alone throughout the world. What then hindreth, but that we may confess the sole and the same conversation of life, the same manner of service to be common unto us (after the time of *Christ*) with them which have sincerely served God of old, so that we shew the same to be neither new nor strange, but (if it be lawful to testify the truth) the ancientest, the only, and the right restoration of piety delivered unto us by the doctrine of *Christ*. Of these things thus far.

CHAP. VI.

Of the time of our Saviours coming into the world.

Now that we have conveniently composed hitherto by way of Preface this our Ecclesiastical History, it remaineth that we begin after a compendious sort from the coming of our Saviour Christ in the flesh. And that this may take effect, we pray God the

Esay 62.

The life of
Christians very
ancient.

The Fathers of
the Old
Testament
were *Christians*.

I suppose this
Altar to be *Torah*, mentioned
in the 11 of
Genesis.
* The definition
of a *Christian*.

Psal. 104.
* *Christ*, this
is, anointed.

Gen. 23.
Rom. 4.

Gen. 12.
Gen. 22.

Gen. 22:

Eccl. 1. 1.
the Greek

Jesus Christ was born the 3570 year of the world, in the third year of the 134 Olympiad, the 42 year of Augustus, the 34 of Herod.

Luke 2. Joseph. Acts 5. Joseph. Antiq. lib. 18. cap. 1.

Joseph. lib. 2. Judaic. bel. c. 7. callen. this Galilee Simon and not Judas as Eusebius doth.

* Chap. 6. after the Greek.

Christ was born when the Scepter was taken from Judas, was held of Herod the Idumean. Gen. 49. Herod Antipater the Father of Herod Antipater.

Judges.

Kings.

* Jesus other-wise called Pontius, Pilate, Pompey.

Antipater.

the Father of the word and the revealed Jesus Christ our Lord and Saviour, the heavenly Word of God, to be our helper and labourer with us in the setting forth of the true declaration thereof. It was the two and fortieth year after the reign of Augustus the Emperor, and Cleopatra, when last of all the Ptolemies in Egypt ceased to bear rule, when our Saviour and Lord Jesus Christ, at the time of the first taxing (Cyrenius then President of Syria) was born in Bethlehem a City of Judea, according unto the prophecies in that behalf premised. The time of which taxing under Cyrenius, Flavius Josephus an ancient Historiographer among the Hebrews maketh mention of, adding thereunto another History of the Heretice of the Galileans, which sprang up about the same time, whereof amongst us also Luke in the Acts of the Apostles mentioneth, writing thus: *After this man started up one Judas of Galilee in the days of tribute, and drew away many of the people after him, he also himself perished, and as many as obeyed him were scattered abroad.* The same doth Josephus (before mentioned) in his 18. Book of Antiquities confirm thus, word by word: *Cyrenius (of the number of Consuls which enjoyed other principalities, and by the consent of all men so prevailed, that he was thought worthy of the Consulship, and counted great by reason of other dignities) came with a few into Syria, sent for this purpose by Caesar, that he should have there the jurisdiction of the Gentiles, and be Governor of their substance.* And a little after: *Judas (saith he) Gamalites, a man of the City Gamala, having taken unto him one Sadochus a Pharisee, became a rebel, and affirmed together with this Pharisee, that the taxing of this tribute inferred nothing but manifest servitude, and exhorted the Gentiles to set their helping hand to the maintenance of their liberty.* And in his second Book of the wars of the Jews, he writeth thus of him: *About that time a certain Galilean, by name Judas, seduced the people of that region, mistaking with this, to wit, that they sustained the payment of tribute unto the Roman Empire, and under God that they suffered mortal men to bear rule over them. So far Josephus.*

CHAP. VII.

That according unto the precepts times foretold by the Prophets, the Princes of the Jews which unto that time by succession held the principality, succeeded, and that Herod the first of the aliens came their King.

When Herod the first of them which unto Israel are counted strangers, received rule over the Jewish Nation, the prophecy written by Moses in that behalf was fulfilled, which said: *There shall not want a Prince in Juda, neither a leader fail of his loynes, until he come for whom it was kept and reserved, whom he pronounced to be the expectation of the Gentiles.* Then were not those things come to an end which concerned this prophecy, at what time it was lawful for this Nation to be governed by their own Princes which lasted by line of succession, even from Moses unto the reign of Augustus the Emperor, under whom Herod the forreiner became Ruler over the Jews, being granted unto him by the Romans, who as Josephus writeth, was by father an Idumean, by mother an Arabian, and as Aphricanus, one nor of the vulgar sort of Historiographers writeth, by report of them which diligently have read his work, the son of Antipater, and the same to be the father of one Herod Antipater, one of them which ministered in the Temple of Apollo. This Antipater being a child was taken by Idumean thieves, among whom he remained, because his father being poor was not able to redeem him, and being bred and brought up in their manners, he became very familiar with Hyrcanus the High-Priest of the Jews. This Antipater had then a son called Herod, which reigned in the time of our Saviour. The principality of the Jews being at this day, then was the expectation of the Gentiles present, according unto the rule of prophecy, whereas their Princes by succession from Moses, ceased to bear rule and to reign over the people. Before they were taken captives, and led into Babylon, their Kings reigned, beginning from Saul who was the first, and from David which followed. Before their Kings, Princes bare rule, whom they called Judges, beginning the government after Moses and his successor * Jesus. After their return from Babylon, there wanted not those which governed the people, wherein the best ruled, and those few in number. Priests had the prebeminence, until that Pompey the Roman Captain had by main force besieged and ransacked Jerusalem, polluted the holy places, by entering into the Sanctuaries of the Temple, and sending him which had continued the succession of Kings from his Progenitors unto that time (Aristobolus by name) Prince and Priest,

Priest, Captive, together with his sons to Rome, committed the office of High-Priesthood unto his brother Hyrcanus, so that from that time forth the Jews became tributaries unto the Romans. Anon after that Hyrcanus (unto whom the succession of the High-Priesthood befall) was taken of the Parthians, Herod the first forreiner (as I said before) took of the Romans Senate, and the Emperor Augustus the government of the Jewish Nation, under whom when as the presence of Christ was apparent, the salvation of the Gentiles long looked for, took effect, and their calling consequently followed according unto the prophecy in that behalf premised: *since which time the Princes and Rulers of Juda ceased to bear rule, the state of the High-priesthood (which among them by order of succession after the decease of the former befall unto the next of blood) was forthwith confounded.* Hereof thou hast Josephus a witness worthy of credit, declaring how that Herod, after that he had received of the Romans the rule over the Jews, assigned them no more Priests which were of the Priestly race, but certain base and obscure personages; the like did his son Archelaus, and after him the Romans bearing rule, did the same things against the Priestly order. The said Josephus declareth, how that Herod first shut up under his own seal the holy robe of the High-Priest, nor permitting the High-Priests to retain in their proper custody. So after him Archelaus, and after Archelaus the Romans did the like. To this end are these things spoken of by us, that we may this what effect (touching the prophecy of the coming of our Saviour Christ Jesus) ensued. But most plainly of all other, the prophecy of Daniel describing the number of certain weeks, by name unto Christ the ruler (whereof we have in another place intreated) foretelleth, that after the end and term of those weeks, the Jewish anointing should be abolished. This is plainly proved to have been fulfilled at the coming of our Saviour Jesus Christ in the flesh. These things I suppose to have been necessarily observed of us, for the trial of the truth touching the times.

CHAP. VIII.

Of the disagreeing imagined to be among the Evangelists about the Genealogie of Christ.

In so much as Matthew and Luke committing the Gospel to writing, have diversely delivered unto us the Genealogie of Christ, and of divers are thought to disagree among themselves, so that almost every one of the faithfull, through their ignorance in the truth, endeavour to comment upon those places: let us rehearse a certain History which came to our hands concerning the premises, the which Aphricanus (of whom we mentioned a little before) remembered in an Epistle to Aristides, writing of the Concordance of the Genealogie of Christ, set forth in the Gospels, making therewithall a report of the wrestled and false opinions of others. The History after his order of discourse, he hath in these words delivered to the posterity. *The names of the kindred in Israel are numbered, either after the line of nature, or after the rule limited in the Law. After the line of nature, as by succession of the natural seed, after the rule in the Law, as by his succession which gave seed unto his barren brother deceased. * For as yet the hope of the resurrection being not made manifest, they imitated the promise to come with mortal resurrection, * lest the name of the deceased with his death should be quite cut off. For, of them which came in by this kind of generation, some succeeded their fathers as natural children, some begotten by others, have after others been called, yet of both mention is made, as well of them which were begotten truly, as of them which were only by name. Thus neither of the Gospels is found false, howsoever it doth number, be it according unto nature, or the custom of the Law. The kindred of Solomon and of Nathan, is so knit together, by receiving of the deceased without issue, but second marriages, by raising of seed, so that not without cause the same persons are posited over to divers fathers, whereof some were imagined, and some others were their fathers indeed, both the allegations being properly true, though in Joseph diversely, yet exactly by descent determined. And that which I go about to prove may plainly appear, I will declare the orderly succession of this Genealogie, making a recital from David by Solomon. The third from the end is Matthew found, which began Jacob the Father of Joseph, but from Nathan the Sonne of David descending according unto the Gospel of Luke, the third from the end is Melchior, whose Sonne is Heli, the Father of Joseph. For Joseph is the Sonne of Heli, the Sonne of Melchior. Joseph being the proposed mark, to foot at, we must see how either is termed his Father.*

Hyrcanus.

Dan. 9.

Chap. 7. after the Greek.

Aphricanus epist. ad Aristidem. He lived in the time of Origin. Euseb. l. 6. c. 30. * Sons by nature, and Sons by the law. * An argument of the resurrection.

Matth. 1.

Luke 3.

Matthan and Melchi husband to one wife, began several sons, to wit, Matthan begat Jacob, and Melchi his son Heli. Jacob brother to Heli on his sister the wife of Heli begat Joseph.

March. 1.

Luke 3.

Herod burned the Genealogies of the Hebrews to make himself a gentileman.

Δαμιανος.

Dominici.

Paraly.

Aphricanus
epist. ad Ari-
stidcm.

Father, deriving the pedigree of Jacob from Solomon, of Heli from Nathan. And first how Jacob and Heli being two brethren, then their fathers, Matthan and Melchi, born of divers kindreds, may be proved Grandfathers to Joseph. Matthan therefore and Melchi, marrying the same wife, began brethren by the same mother, the Law not forbidding a widow, either dismissed from her husband, or after the death of her husband, to be coupled unto another man. First therefore Matthan descending from Solomon, begat Jacob of Elitha, for that is said to be her name. After the death of Matthan, Melchi (which is said to have descended from Nathan) being of the same Tribe, but of another race, having married this widow to his wife, begat Heli his son. Thus do we find Jacob and Heli of a different race, but by the same mother to have been brethren. Of the which, Jacob taking to wife his sister the wife of Heli, his brother being deceased without issue, began on her the third, to wit, Joseph, by nature and the order of generation unto himself, whereupon it is written, Jacob begat Joseph, by the Law unto his brother Heli deceased, whose sonne Joseph was. For Jacob being his brother, raised seed unto him: wherefore neither that Genealogie which concerneth him is to be abolished, the which Matthew the Evangelist reciting, saith, Jacob begat Joseph, and Luke on the other side, which was the sonne (saith he) as it was supposed (for he addeth this word) of Joseph, which was the sonne of Heli, which was the sonne of Melchi. And the word of begetting be overskippt with silence unto the end, with such a recital of sonnes, making relation unto Adam which was of God: neither is this hard to be proved, or to small purpose proposed. The kindmen of Christ, according unto the flesh, either making apparent, or simply infructing, yet altogether teaching that which is true, have delivered these things unto us, how that the Idumean thieves invading the City Aiscalon in Palestine, took captive together with other spoils out of the Temple of Apollo adjoining unto the walls, Antipater, sonne to one Herod that was Minister in that Temple. When the Priest was not able to pay ransom for his son, this Antipater was brought up after the manner of the Idumeans, and became very familiar with Hyrcanus the High-Priest of the Jewes. And having been in Embassage with Pompey in Hyrcanus stead, he restored unto him the Kingdom which was taken from his brother Aristobulus, assigned himself Governor of Palestine, and proceeded forwards in felicity. When this Antipater was envied for his great felicity, and was traiterously slain, there succeeded him his sonne Herod, which at length of Antonius and Augustus, by Decree of the Senate received rule over the Jewes, whose sonnes were Herod, and the other Tetrarchs. These things are common among the Greek Histories. And whenas unto that time the Genealogies of the Hebrews, yea, of them also lineally descending of Prophets, as Achior the Ammonite, and Ruth the Moabite, likewise as many as escaped out of Egypt, and mixt with the Israelites, were recorded among the ancient monuments: Herod (whom the Israelitish Genealogie availed nothing) being pricked in minde with the baseness of his birth, burned their ancient recorded Genealogies, supposing thereby to derive himself of noble Parentage, if none other (holpen by public Records) were able to prove their pedigrees from the Patriarchs, or Prophets, or such as were strangers born, and mingled of old among the Israelites. Very few studious in this behalf, do glory that they have got unto themselves proper pedigrees or remembrances of their names, or otherwise Records of them, for the retaining of their ancient stock in memory, which these men mentioned of before have attained unto, being called because of their affinity and kindred with our Saviour after the name of the Lord, and travelling from the Nazaries and Cochaba, Castles of the Jewes, into other Regions, they expounded the aforesaid Genealogie out of the Book of Chronicles, as farre forth as it extendeth. Howsoever then the case stand, either thus or otherwise, no man (in my judgement) can finde a plainer exposition. Whosoever therefore he be that ruleth himself aright, he will be careful also of the self-same with us, although yet he want proof to preferre a better and a truer exposition. The Gospel in all respects uttereth most true things. About the end of the same Epistle he hath these words: Matthan descending of Solomon begat Jacob. Matthan deceased, Melchi which descended of Nathan, on the same woman begat Heli: then were Heli and Jacob brethren by the mothers side. Heli dying without issue, Jacob raised unto him seed by begetting of Joseph his own son by nature, but Heli his son by the Law. Thus was Joseph son to both. So far Aphricanus. Sitkens that the Genealogie of Joseph is thus recited, after the same manner, Mary is termed to be of the same tribe together with him. For by the Law of Moses, the mingling

of tribes was not permitted, which commandeth that matching in marriage be made with one of the people and family, lest the lot of inheritance due to the kindred be tossed from tribe to tribe. Of these things thus much.

CHAP. IX.

Of the slaughter of the Infants by Herod, and the lamentable tragedies touching the term and end of his life.

Chap. 9. after the Greek.

WHEN Christ was born in Bethlehem of Judah, according unto the prophecies, and in the times foretold, Herod (because of the Wile men which came from the East, enquiring where the King of the Jewes should be born, they having seen his Starre, and therefore had taken so great a journey in hand, to the end they might worship God which was born) being not a little moved, supposing his principality to be in perill, and his rule to go to wrack and ruine: he enquired of the Doctors of the Law among the Jewes, where they looked that Christ should be born. But when he understood the prophesy of Michas, foretelling the birth of Christ to be in Bethlehem, by and by he commandeth the sucking Babes in Bethlehem, and in all the borders thereof, as many as were two years old and under, (according unto the time that he had exactly enquired and known of the Wile men) to be slain, supposing thereby (as it was very likely) to destroy Jesus in the same perill, with his equals of the same age. But the babe Jesus prevented this deceitfull pretence of his, being conveyed into Egypt: his Parents also being forewarned by the appearing of an Angell of that which should come to pass: this the Holy Ghost doth declare. Moreover, I think not amiss to let the world understand, how that vengeance from above with all speed fell upon Herod, because of his bold enterprises against Christ and the Infants, while breath was yet in his body, shewing as it were by certain preambles what was like to befall him after his death. And how he stained his princely affairs (which in his own censure seemed prosperous) by his interchangeable domestical calamities, that is, by the cruell slaughter of his wife, of his children, of his nearest kinsfolks, and of his most familiar friends: so that it is impossible to repeat the whole. The matter it self was so shamefull, that it exceeded every tragical action. The which Josephus hath prosecuted at large in his Histories, how that for his conspiracy and crafty counsell which he intended against Christ and the other Infants, an heavy scourge from above apprehended him, vexing him to the death. It will seem pertinent to the purpose, presently to hear the words of the Historiographer himself in the 17th Book of the Antiquities of the Jewes, describing the lamentable end of his life, in these words: Herods decaise vexed him more and more. God executing justice on him for the things which he had impiously committed. It was a flow or slacke fire, yet yielding not so great inflammation outwardly to the beholders, as vexation inwardly to the innermost parts: he had a vehement distemper, greedily set to take something, yet was there nothing that sufficed him. Moreover inwardly rotting of the bowels, and specially a grievous flux in the fundament, a mist and running humors about his feet, and the like malady vexed him about his bladder. His privy members putrified ingendering worms which warmed out. He had a short and unsavoury breath: he had a great pain in breathing: having throughout all parts of his body such a cramp, as strength was not able to endure. It was reported by him which were inspired from above, and to whom the gift of divination was granted, that God enjoyed the Prince this punishment for his great impiety. These things the aforesaid Josephus in his Commentaries hath made manifest unto us; and in the second part of his Histories, the like he noteth unto us, writing thus: From that time forth sickness invaded his whole body, and brought him subject to divers passions. It was a hot burning fever, an intolerable itch overrunning the outward parts of his body, a continual pain in the fundament, hydropicall swellings in the feet, an inflammation of the bladder, putrefaction of the privities, which ingendered swarms of lice. Besides this, often and difficult drawing of breath, with the cramp, contrivalling the sinews throughout all the members of his body: so that the wile men reported these diseases to be nothing else but sure and certain plagues or punishments. He, although struggling with so many forces, yet for all that wholly set to save his life, hoped for health, and sought after remedies. Passing over Jordan, he used for help the hot bathes near Callitoe, which run unto the lake Asphalitis, which also by reason of their sweetness

Matth. 2.

Herod commanded the infants to be slain, Anno Christi 3. Augusti 34. Eusebius Chron. March. 1.

The domestical tragedies and cruelty of Herod.

Joseph. Antig. Jud. l. 17. c. 8. 9. Anno Christi 6. Augusti 37. Eusebius Chron.

Joseph. Hist. Jud. l. 1. c. 21.

are possible. The Physicians there thought good that his whole body should be supplied with hot oyle, and being put into a vessell full of hot oyle, his eyes so dazled and dissolved themselves, that he came out as dead. When the servants by reason of these circumstances were so troubled, he remembered his plagues, and despaired thereof of any recovery at all, commanding withall fifty pieces of silver to be divided among his soldiers. But his chief Captains and most familiar friends to receive great summes of munny. And taking his journey thence, he came to Hiericho, all mad, by reason of melancholy that abounded in him; for he grew to that pass, that he threatened to kill himself, and went about to practise an horrible offence: for gathering together the famous men in every village throughout all Jury, he commanded them to be sent up into one place called Hippodromus, calling unto him withall his sister Salome and her husband Alexander: I know (saith he) the Jews will merrily celebrate as an holy day the day of my death, yet may I be lamented of others, and so have a glorious Epitaph, and solemn funeral, if ther you will execute mine advice. These men therefore which are kept in close prison (soldiers being circumspically set on every side) see that you immediately slay, as soon as breath departeth out of my body, so that thereby all Jury, and every house, will they, will they may rewe, mourn, and lament my death. And again, a little after he saith, Whereas through want of nourishment, and griping cough joynted withall, his sickness fore increased, and now being quite overcome, he conjectured that his fustall course was then to be finished. For taking an apple in his hand, he called for a knife, for he was accustomed to pare, and so to eat; then biddoing on every side whether any was ready to hinder his enterprise, lifted up his right hand to do himself violence. Besides this, the same Historiographer writeth, * that a third son of his, besides the couple before slain, afore the end of his life, by his commandment was put to death; so that Herod left not this life without extreame pain. Such was the tragical end of Herod, suffering just punishment for the babes destroyed in Bethlehem, practised purposely for our Saviours sake: After whose death, an Angel came to Joseph in sleep as he remained in Egypt, and commanded that he should return together with the child and his mother into Jury, inasmuch as they were dead which sought the child's life. Unto these the Evangelist addeth, saying, When that he heard that Archelaus reigned in Judea in his fathers stead, he feared to go thither; and being admonished in his sleep from above, he departed into the parts of Galilee.

CHAP. X.

What success Archelaus left behind him when that he had reigned ten years after his Father Herod. How that Christ suffered not the seventh year of Tiberius, as some did write, for Pilate then did not govern Judea.

How that Archelaus was placed in the Kingdom of his Father Herod, the foresaid Historiographer doth testify, describing the manner that by the testimony of Herod his Father (by the censure of Augustus Caesar) he took to his charge the government of the Jews: also how that ten years after he lost the said principality, and that his brethren Philip and the younger Herod, together with Lyfania, governed their severall Terrarchies. The same Josephus in his 18th Book of *Judaical Antiquities*, declareth, that about the twelfth year of the reign of Tiberius, (after the seven and fiftieth year of the reign of Augustus) Pontius Pilate was appointed President of Jury, in which time he continued welnigh ten whole years, unto the death of Tiberius. * Then manifestly is the falsehood of them reprehended, which of late have published lewd Commentaries against our Saviour, where even in the beginning, the time after their supposition laid down, and being well noted, confuteth the falsehood of these glofing fools. These Commentaries do comprehend those things, which against the Passion of Christ were presumptuously practised of the Jews, within the fourth Consulship of Tiberius, the seventh year of his reign, at which time it is shewed, that Pilate was not governor of Judea, if the testimony of Josephus be true, which plainly sheweth in his foresaid Historie, * that Pilate was appointed Procurator of Judea, the twelfth year of Tiberius his reign.

CHAP.

CHAP. XI.

When Christ was baptized, and began to Preach, what High-Priests there were in his time.

About these times then, according unto the Evangelist, the fiftieth of Tiberius Caesar, the fourth of the Procuratorship of Pontius Pilate, Herod, Lyfania and Philip ruling the rest of Judea, in their Terrarchies, the Saviour, and our God, Jesus the appointed of God, beginning to be about thirty years of age, came to the baptism of John, and began the Preaching of the Gospel. The sacred Scripture doth declare, that he finished the full time of his teaching under the High-priethood of Annas and Caiaphas, signifying, that within the years of their publick Ministry he ended the course of his doctrine. For he began about the High-priethood of Annas, and continued unto the Principality of Caiaphas; yet in this space, there were not four years fully expired: for the legal Rites by his Edict being in manner abrogated, it followed, that the succession of Progenitors, by age and line unto that time usually observed, should thenceforth be of no force. Neither were those things, which concerned divine worship, with due administration executed: for divers severally executing the office of High-priethood under Roman Princes, continued not in the same above one year. Josephus somewhere in his Books of *Antiquities*, writeth four High-Priests by succession to have been after Annas unto the time of Caiaphas, saying thus: Valerius Gratius (Annas being removed) ordained Ismael the son of Baphus High-Priest. And the same Ismael, not long after being deposed, he appointed Eleazar the son of Annas High-Priest in his place. The year after, this Eleazar being rejected, he committed the office of High-Priethood to Simon the son of Camithus. And him (who enjoyed this honour no longer than one year) Josephus (which was also called Caiaphas) succeeded. The whole time of our Saviours preaching is shewed to have been comprised within the compass of four years. Four High-Priests also in the same four years to have been from Annas to Caiaphas, executing the administration of the yearly Ministry. The Gospel doth very well set forth Caiaphas to be High-Priest that year in the which the passion of our Saviour Christ was finished, that the time of Christs preaching might not seem to repugne with this observation. Our Saviour and Lord Jesus Christ, not long after the beginning of his preaching, chose twelve Apostles, whom of all the rest of his Disciples, by a certain singular prerogative, he called Apostles. Afterwards he appointed other seventy, whom he employed by two and by two, to pass unto every place and City where he himself should come.

CHAP. XII.

Of the life, doctrine, baptism and martyrdom of John Baptist. The testimony of Josephus touching Christ.

Now long after, the holy Gospel reporteth the beheading of John Baptist: wherewithall Josephus by name accordeth, making mention of Herodias, with whom Herod married (being his brothers wife) putting away his own wife lawfully married, which was the daughter of Aretas King of the Arabians. But Herodias being separated from her husband which was alive, Herod (who for her sake slew John) warred against Aretas, having ignominiously rejected his daughter. In the which battle (then being fought) Josephus reporteth, all Herods host to have utterly perished, and these things to have chanced unto him, for the death of John, maliciously executed. The same Josephus, when he had confessed John Baptist to be a very just man, testifieth also those things which are recorded of him in the Gospel. He writeth further, that Herod was deprived of his Kingdom for Herodias, and together with her, condemned and banished into Vienna a City of France. And he further declareth in his eighteenth Book of *Judaical Antiquities*, wherof John Baptist he writeth thus: * Certain of the Jews were persecuted, that the host of Herod was utterly spoiled, because that God had justly plagued him with this punishment, revenging the death of John, commonly called the Baptist: for Herod had slain him being a just man. This John commanded the Jews to embrace virtue, to execute justice one towards another, to serve God in piety, reconciling men by baptism unto unity. For after this sort, baptism seemed unto him a thing acceptable, if it were used not for the remission of certain sins, but for the purifying of the body, the soul (I say) being cleansed before by righteousness: and whereas divers flocked together (for they were greatly delighted in hearing of him) Herod fearing lest that so forcible a power of perswading which was in him, should lead the people into a certain rebellion, he supposed

Chap. 10. after the Greek.

Luke 3. Christ being 30. years old was baptized and began to preach. Christ did not preach full four years.

Joseph. lib. 18. Antiq. cap. 4. Annas. Ismael. Eleazar. Simon. Caiaphas.

12. Apostles. 70. Disciples. Math. 10. Luke 10.

Math. 14.

* This battle is mentioned of Josephus, Antiq. Jud. lib. 18. cap. 9. Chap. 11. after the Greek.

* In the Greek he writeth 30 years, valuing six half pence a piece, the hundredth part of an Attick pound.

* Antipater slain by the commandment of his father Herod. The death of Herod. Math. 2.

Chap. 9. after the Greek.

Herod. Archelaus. An. Christi 7. Augusti 43. Euseb. Chron. Philip. Herod fil. Lyfania. Joseph. Antiq. Jud. l. 18. c. 7. * The dreaming families of certain heathens constituted. * Pilate began to rule the 25. year after the birth of Christ. Euseb. Chron.

Joseph. Antiq.
Jude. 1. 18. c. 6.
testifieth thus
of Jesus Christ.

is far better to bereave him of his life afore any novelty were by him put in use, then that change, with danger, being come in place, he should repent him and say: Had I wist. Thus John became of Herod's suspicion, was sent bound to Macherous the ward (mentioned of before) and there beheaded. When he had thus spoken of John in the same History, he writeth of our Saviour in this sort: There was at that time one Jesus, a wise man, if it be lawful so to call him again, a worker of miracles, a teacher of them which embraced the truth with gladness. He drew after him many, as well of the Jewes as Gentiles. This same was Christ. And though Pilate, by the judgment of the chief Rulers, amongst us, delivered him to be crucified: yet there wanted not them, which from the beginning loved him. He appeared unto them alive the third day after his passion, as the holy Prophets have foretold. Not only these, but innumerable more marvellous things of him, and to this day the Christian people, which of him borrow their names, cease not to encrease. Now whereas this Historiographer, by blood an Hebrew born, hath of old delivered in writing these and the like things concerning John Baptist, and our Saviour Christ, what refuge or shift, now have they, but that they be condemned for impudent persons, which of their own brain, have fained Commentaries, contrary to these Allegations? And of these things also thus much.

C H A P. XIII

Of the Disciples of our Saviour: that there were more than 12 Apostles and 70 Disciples.

The catalogue of the 70 Disciples is to be seen in the end of this volume, written by Dorotheus in greek, and translated into English, but in Eusebius no time nor extent.

The names of the Apostles are apparent unto every one out of the holy Evangelists, but the Catalogue of the 70 Disciples is no where to be found. Barnabas is said to be one of the number whom the Acts of the Apostles remembered, and no less did St Paul remember him, writing to the Galatians. Among these they number also Sophenes, which together with Paul wrote to the Corinthians. The History also of Clement Alexandrianus, in the fifth of his Hypotyposes affirmeth Cephas to be one of the 70, of whom Paul said: When Cephas came to Antioch I withstood him to his face, because he was culpable. This Cephas was of the same name with the Apostle. And Matthias, who of the Apostles was elected in the room of Judas the traitor, and Barsabas also, who is said by the same lot to have been worthy preferred to be of the number of the 70 Disciples, also Thaddaeus whom Thomas by the commandment of Jesus sent to cure Agbarus, is counted one of the number, concerning whom I will forthwith declare a certain History which came to my hands. Thou shalt find by diligent observation, that there were more than 70 Disciples of our Saviour, for proof whereof thou mayest use the testimony of Paul, which saith: that after Christs resurrection from the dead, He appeared first to Cephas, then to the twelve, after them to more than five hundred brethren at once, whereof (he saith) some to have fallen asleep, but more to have remained alive, at that time when he wrote those things. Afterwards to have appeared to James, which was of the Disciples, and one of the brethren of Christ. Last of all, as though besides these, there were more Apostles after the manner of the twelve, (such as Paul himself was) he addeth, saying: He was seen of all the Apostles. But of this so far.

The Translator touching the doubt rising about him whom Paul reprehended at Antioch, whether he was Peter the Apostle, or Cephas, one of the seventy.

Hereas Eusebius in the former Chapter, affirmed Cephas to be one of the number of the 70 Disciples, and the same to be reprehended by S. Paul at Antioch, it seemeth repugnant to the plain words of the holy Scripture delivered unto us by the holy Ghost. The adversaries of the truth, thought better to erre with Eusebius, by saying that Cephas was rebuked by Paul, and not Peter, rather than they would grant Peter (whom they term the Prince of the Apostles) to be controlled of Paul, supposing hereby a president to enuse against the primacy of the Pope, liking of this opinion as a bare shift to stop the slanderous mouth of Porphyry, which here took occasion to reprehend the Christians for their sedition. But let us confesse the truth, and shame the devil: The words of S. Paul are these: *ὁ κύριος καὶ ἡμεῖς* his Army, *καὶ ὁ ἀποστόλος* said Arrian: When Peter came to Antioch, I withstood him to his face. And a little after: *ἔμνησεν* I said unto Peter in the presence of them all. Augutline and Jerom had great contention about the interpretation of this place, but neither of them denyeth the party to be Peter,

Gal. 2.

Peter, let us give unto the Historiographer the credit due unto him, he might call Peter Cephas, as our Saviour said in the Gospel unto Peter: Thou shalt be called Cephas, which is a Syrian word, sounding in Greek or Latine, nothing else but Peter, or Petra a rock. In what he calleth him another from the Apostle. I do not see how it can stand. Jerome denyeth any other Cephas known of us saving Peter. The conclusion is this: Eusebius calleth the person reprehended by Paul, Cephas: the holy Ghost in the Scripture calleth him Peter. Eusebius saith, he was another from the Apostle: the holy Ghost in discourse calleth him Peter the Apostle (in the same Chapter) to whom the Apostleship of circumcision was committed, and most like to be the Apostle, for there (that is, at Antioch) he was first placed Bishop.

C H A P. XIV.

The History concerning the Prince of the Edessians. The Epistle of Agbarus unto Christ, and the Epistle of Christ unto him again.

Chap. 13. after the Greek.

The History touching Thaddaeus (of whom we spake before) was after this sort. After that the divinity of our Lord and Saviour Jesus Christ, was made manifest unto all men, through the working of miracles, he drew unto him an innumerable sort of strangers, far distant from Judea affected with sundry diseases and every sort of maladies, hoping to recover their health, of which number King Agbarus Governor of the famous Nations inhabiting beyond the River Euphrates, grievously diseased in body, incurable by mans cunning, hearing the renowned fame of Jesus, and the wonderful works which he wrought agreeable unto the same, published of all men, made petition unto him by letters, requiring deliverance from his disease. Jesus (though not present) yielded unto his petition, vouchsafed to answer him by an Epistle, that shortly he would send one of his Disciples which should cure his disease, promising withall, that he should not only cure his disease, but as many as belonged unto him, which promise not long after he performed. For after his resurrection from the dead, and ascension into heaven, Thomas one of the twelve Apostles, sent his brother Thaddaeus, accounted among the seventy Disciples of Christ, by divine inspiration, into the City Edessa, to be a Preacher and Evangelist of the doctrine of Christ, by whom all things, which concerned the promise of our Saviour, were performed. The Reader hath an approved testimony of these things in writing, taken out of the recorded Monuments of the Princely City Edessa: for there are found enrolled in their public Registry, things of Antiquity, and which were done about Agbarus time, yea, and preserved unto this day. There is no reason to the contrary, but that we may hear the letters themselves, copied out of their Registry, and translated by us out of the Syrian tongue in this manner.

The same of Christ went throughout the whole world. Agbarus.

Thomas the Apostle sent Thaddaeus into Edessa.

The Epistle of Agbarus unto our Saviour.

Agbarus Governor of Edessa, unto Jesu the good Saviour, shewing himself in Jerusalem, Agbarus writeth greeting. I have heard of thee, and thy cures which thou hast done, without medicines, and herbs. For as the report goeth, thou makest the blind to see, the lame to go, the lepers thou cleansest, foul spirits and devils thou castest out: the long diseased thou restorest to health, and raisest the dead to life. When that I heard these things of thee, I imagined with myself one of these two things: either that thou art God come from heaven, and dost these things, or the Son of God that bringest such things to pass. Wherefore by these my letters I beseech thee, to take the pains to come unto me; and that thou wilt cure this my grievous malady, wherewith I am sore vexed. I have heard moreover, that the Jews murmur against thee, and go about to mischief thee, I have here a little City and an honest which will suffice us both. These things he wrote after this manner, being a little lightened from above. I think it also not amiss to hear the letters of Jesus, sent back to Agbarus by the same bearer.

What Agbarus gathered by miracles.

The Epistle of our Saviour unto Agbarus, though brief, yet pithy.

Agbarus blessed art thou, because thou hast believed in me when thou sawest me not; for I have written of me, that they which see me shall not believe in me, that they which see me not, may believe and be saved. Concerning that thou wrotest unto me, that I should come

Clirrit writeth to Agbarus.

come unto thee, I let thee understand that all things touching my message are here to be fulfilled, and after the fulfilling thereof, I am to return again unto him that sent me. But after my assumption, I will send one of my Disciples unto thee, which shall cure thy malady, and restore life to thee, and them that be with thee. Unto these Epistles, there were also these things added in the Syrian tongue: When Jesus was taken up, Judas (which also is called Thomas) sent unto him Thaddæus the Apostle, one of the seventy, who, when he came, remained with one Tobias, the sonne of Tobias. When that the same was spread of him, and that he was made manifest by the miracles which he wrought, it was signified unto Agbarus, and said: The Apostle of Jesus is come, of whom he wrote unto thee. Thaddæus by that time began, through the power of God, to cure every sore and sickness, so that all men greatly marvelled. Agbarus hearing of the mighty and wonderfull works which he wrought; that he cured in the name and power of Jesus, forthwith suspected the same to be he, of whom Jesus had written, saying: After my ascension, I will send one of my Disciples unto thee, which shall cure thy malady. And when he had called unto him Tobias where Thaddæus dwelled, he said unto him: I hear say, that a certain mighty man come from Jerusalem, is lodged with thee, and cureth many in the name of Jesus. Who made answer, and said: yea Lord, there came a certain stranger and dwelt at my house, which hath done wonderfull things. To whom the King said: Bring him unto me. Tobias returning unto Thaddæus, said unto him: Agbarus the Governor sent for me, and commanded that I should bring thee unto him, that thou mayest cure his disease. Thaddæus answered, I go, for it is for his sake that I am sent thou mightiest work. Tobias stirring betimes the next day, took with him Thaddæus, and came to Agbarus. As he came, even at his entrance there appeared unto Agbarus in the presence of his chief men, a great and strange shew in the countenance of Thaddæus the Apostle, at which sight Agbarus did reverence unto Thaddæus, so that all they which were present marvelled. None of them saw the sight save Agbarus alone, which questioned with Thaddæus, and said: Art thou of a truth a Disciple of Jesus the Son of God, which made me this promise: I will send unto thee one of my Disciples, which shall cure thy disease, and save life unto thee and all thine? To whom Thaddæus made answer, because thou hast greatly believed in the Lord Jesus which sent me, therefore am I sent unto thee, but in case that thou believe in him as yet, thy hearty petitions according unto thy faith thou shalt obtain. To whom Agbarus said, I have continued so believing in him, that I could have found in my heart mightily to destroy the Jews which crucified him, were not the Romane Empire a let unto my purpose. Thaddæus said again: Our Lord and God Jesus Christ fulfilled the will of his Father, which being finished, he is ascended unto him. Agbarus answered: And I have believed in him and in his Father. To whom Thaddæus replied: Therefore in the name of the self-same Lord Jesus I lay my hand upon thee. Which when he had done, he was forthwith cured of his malady, and delivered of the pain that pressed him sore. Agbarus marvelled at this, that even as it was reported to him of Jesus, so in truth by his Disciple and Apostle Thaddæus, without Apothecary stuff, and virine of herbs he was cured. And not only he, but also Abdus the son of Abdus grieved with the gout, and falling at the feet of Thaddæus, recovered his former health by the laying on of his hands. He cured also many other of his fellow-Citizens, working marvellous and miraculous things, and preaching the Word of God. To whom Agbarus said again: Thow Thaddæus through the power of God dost these things, and we have thee in admiration; I pray thee moreover, that thou expound unto me the coming of Jesus, how he was made man, his might, and by what power he brought such things as we heard to pass. To whom Thaddæus: At this season (saith he) I will be silent, though I am sent to preach this Word, but to morrow call together to my Sermon all thy people and fellow-Citizens; then will I shew unto them the Word of God, and shew the word of life, and teach the manner of his coming, how he was made man, of his message, and to what end he came, being sent from the Father. Moreover of his miracles and mysteries uttered in this world, and power in bringing things to pass. Besides this his new preaching, and how base, slender and humble he seemed in outward appearance. How he humbled himself, and died, and abated his divinity, what great things he suffered of the Jews, how he was crucified, and descended into hell, and went that body and mid-waile never recovered before, and raised the dead that of long time had slept: how that he descended alone, but ascended unto the Father accompanied with many: how that he sitteth in glory at the right hand of God the Father in heaven: and last of all, how he shall come again with glory and power to judge both the quick and the dead. When the morning was come, Agbarus commanded his Citizens to be gathered together, to hear the Sermon of Thaddæus. Which being ended, he charged that gold coyned and uncoyned should be

The conference which Thaddæus had with Agbarus.

Agbarus is cured by Thaddæus.

Abdus is healed of the gout.

given

given him. But he received it not, saying: Inasmuch that we have forsaken our own, how can we receive other men's? These things were done the three and fortieth year: which being translated word for word out of the Syrian tongue, we thought not amiss to declare in this place.

The censure of the Translator, touching the aforesaid Epistles.

BE it true or be it false, that there were such Epistles, it forceth not greatly: as the effect and contents thereof is not to be preferred before all other writing in truth, so on the contrary, it is not to be rejected for falsehood and forged stuff. Jerom with other grave writers, affirmeth such circumstances to have been. Eusebius whose credit herein is not small, reporteth the same to have been taken out of their Records in the City of Edessa, registered there in the Syrian tongue, and by him translated out of the Syrian into the Greek tongue. Ildorus and Gelasius the first of that name, Bishop of Rome, about the year of our Lord 494, together with 70 other Bishops, decreed, that the Church of God should receive the same Epistles for no other than Apocrypha. One thing I may not here run over with silence, but admonish the Reader of, how that late writers, namely Damascenus, and that fabulous Historiographer Nicephorus have added unto this History fabulous reports; how that Agbarus, Governor of Edessa, sent him letter unto Jesus, and withall a certain painter which might view him well, and bring unto him back again the lively picture of Jesus, the which painter (as they report) being not able (for the glorious brightness of his gracious countenance) to bring his purpose to effect, our Saviour himself took an hankerchief and laid it to his divine and lively face, and by the wiping of his face, his picture was therein impressed, the which he sent to Agbarus. Nicephorus patched other fables thereunto: first he saith, that the King of Persia sent a painter unto Jesus, which brought unto him the picture of Jesus, and also of Mary his mother. Again that the Edessians in the time of Vultinianus, the Emperor being besieged and brought to such a narrow strait, that there remained no hope of deliverance, but a present foul and overthrow in the same lamentable plight to have run unto his picture for a refuge, where (as they say) they found present remedy. Believe it who will. Eusebius, who searched their Records, who laid down the copy of the Epistles, who translated faithfully all that he found there touching Christ, neither saw, neither heard of any such thing: for he promised in the Preface to his History, to omit nothing that should seem pertinent. If the other writers found it, why did not Eusebius find it? If the other writers thought expedient to publish the same, why did Eusebius omit it? Nay, it was not there found at all, but forged, therefore recount them for fables. The first that reported them, was an hundred years after Eusebius.

The End of the First Book.

THE SECOND BOOK OF THE ECCLESIASTICAL HISTORY OF Eusebius Pamphilus, Bishop of Caesarea in Palestina. CHAP. I.

Of the Ordaining of Disciples, after the ascension of Christ.

IN the former Book (by way of Proeme to our Ecclesiastical History) we have briefly intreated of the ancient principles of our doctrine, of the antiquity of Evangelical policy among Christians, of the divinity of the word of salvation, of his late appearing among men, of his Passion, and of the election of his Apostles. Now it remaineth that we look into those things which ensued after his assumption: which we may note, partly out of the sacred Scriptures, and partly out of profane

Acts 1.
Matthew chosen to be an Apostle.
Acts 6.
Seven Deacons.
Acts 7.
Steven signified a crown.
March. 1.
James the first Bishop of Jerusalem.
Clemens 1. 6.

Clemens 1. 7.

James Bishop of Jerusalem thrown down from a pinnacle of the temple, and brained.
Acts 13.

The persecution of the Apostles by the Jews.
Acts 8.
The dispersion of the Disciples.
Paul a persecutor.
Acts 9. 1.
Philip preaching in Samaria.
Acts 8.
Simon Magus a forcerer.
Simonians.

Simulas.

Acts 8.

An Ethiopian Eunuch.

plane Historiæ, kuttling to our History those things which we have committed to memory. First of all the Apostleship is allotted unto *Matthew*, in the room of *Judas* the Traitor, which (as it is manifest) was one of the Disciples of the Lord. There were also seven approved men Ordained Deacons, through prayer and imposition of the Apostles hands, for the publick administration of the Churches affairs joynd with *Stephen*, which first after the Lord, as soon as he was Ordained (as though he were appointed for this purpose) is stoned unto death by them which slew the Lord, and for this cause, as the first of the triumphing Martyrs of Christ, according to his name, he beareth a Crown. After him followed *James*, called the brother of Christ, and counted the sonne of *Joseph*. This *James* was thought to be the Father of Christ, to whom the Virgin was betrothed, *who before they came together, was conceived by the Holy Ghost*, as the holy Gospell declareth. This *James* (who of old for his virtue, was surnamed *Justus*) is said to be the first which occupied the Bishopricke at Jerusalem. *Clemens* in the sixth of his *Hypotyposes*, writeth thus: *Peter* (saith he) and *James*, and *John*, after the assumption of our Saviour, were they were preferred by the Lord, yet challenged they not this prerogative unto themselves, but appointed *James* the Just Bishop of Jerusalem. The same *Clemens* in the seventh of his *Hypotyposes*, also maketh mention of him thus: *The Lord after his resurrection, ended with knowledge James the Just, John and Peter. They delivered the same unto the rest of the Apostles, the Apostles afterwards unto the seventy Disciples, of which number was Barnabas. There were two James, the one termed Just, which was thrown down headlong from the pinnacle, and brained with a fullers club, the other beheaded. Of him that was called Just, Paul made mention, saying: I saw none of the Apostles, save James the brother of the Lord. Those things, which the Lord promised the King of the Ostromians, then were performed. Thomas by divine inspiration sent Thaddæus unto the City Edessa to be their preacher, and an Evangelist of the doctrine of Christ, as alittle before out of the Records we have alleaged. But he after his coming, having cured Agbarus, by the Word of God, and astonished all them with his strange Miracles and Works which he wrought, brought them to the worshipping of the divine power of Christ, and ordained Disciples of the doctrine of our Saviour. From that time unto this day, the whole City of the Edessians being added unto the name of Christ, shew forth no small argument of the great goodness of our Saviour towards them. But these things may suffice, taken out of their ancient historiall Records. Now let us return unto the sacred Scripture. The first and the greatest perfection being raised of the Jews against the Church at Jerusalem, about the time of the martyrdom of *Stephen*, and all the Disciples, the twelve only excepted, being dispersed throughout *Judea* and *Samaria*, certain of them, as the holy Scripture beareth witness, came unto *Phenicia*, and *Cyprus*, and *Antioch*; but these as yet durst not deliver unto the Gentiles the Word of faith, but shewed it only unto the Jews. At that time also Paul raged against the Church, entering into the severall houses of the faithfull, and giving forth precepts, that both men and women should be impregnated. And *Philip* one of the Ordained Deacons with *Stephen*, and of the dispersed, came to *Samaria*, and being plenteous touching the divine power, first of all preached unto the inhabitants there the Word of God. The Grace of God so mightily prevailed with him, that he drew unto him by his preaching *Simon Magus* with many more. *Simon* at that time was so famous, holding in awe them that were bewitched with his forcery, that they supposed him to be the great power of God. He was then so amazed with the miracles which *Philip* wrought by divine power, that he came and grew so farre forwards to mens seeming, that he dissembled even unto the Baptisme that is through faith in Christ. Which dissembling at this day is wonderfull in them that now wallowing in that most detestable heresie, tread the trace of their fore-fathers, in-croaching upon the Church, as a pestilent and noisome disease, infecting them which cannot thoroughly discern the incurable and intractable venome, lying hid within them. But divers of them (their impiety being revealed) were thoroughly known and rejected, of which number *Simon* himself, being apprehended of *Peter*, received the sentence of damnation due to his desert. When that the preaching of the Gospel daily proceeded with increase, it came to pass by reason of some domestical affairs, that there came from the land of the *Ethiopian*, the chief Governor of the Queen, which after the custome of their Country held the Kingdom, for as yet the people of that Country have to their Prince a Queen. He was the first of the Gentiles, which obtained of *Philip* the holy mysteries by the inspiration of*

of the heavenly word: he was made the first fruits of the faithfull throughout the world, and as it is reported, after his return unto his native soil, he preached the knowledge of the universal God, which giveth life unto men, and the coming of our Saviour: whereby the prophesie was fulfilled which said, *Ethiopia shall stretch her hand before unto God*. About this time *Paul* the chosen vessel, is declared an Apostle of men, neither by men, but by revelation of *Jesus Christ*, and God the Father which raised him from the dead, and obtained this vocation, by a vision, and a voice revealed from heaven.

The Eunuch converted by Philip, preacheth the Gospel to the *Ethiopian*.
Psal. 68.
Acts 9.
Gal. 1.

CHAP. II.

The report of Pilate, the censure of Tiberius the Emperor, and the Roman Senate, concerning Christ.

WHENAS the wonderfull resurrection of our Saviour, and his assumption into the heavens, was now made manifest unto many, and the ancient manner among the heathen Princes had so prevailed, that if any novelty by any were enterprised, the same forthwith should be signified unto him that held the Princely Scepter, lest that he should be ignorant of any thing which was done: it came to pass that *Pilate* made *Tiberius* the Emperor privy of those things which concerned the resurrection of our Saviour *Jesus*, and were published throughout *Palestina*, adding thereunto his marvellous works, whereof he was credibly informed, and how that now after his resurrection, he was of many taken for a god. The report goeth, that *Tiberius* made relation thereof unto the Senate, which rejected his saying, for no other cause, but for that they had not first approved the same, the ancient custome observed, that none should be accounted of the Romans among the number of gods, unless he were canonized by the sentence and decree of the Senate, which no doubt was done for this end, that the wholesome doctrine of the divine preaching, should not need the approbation and commendation of men. Though this matter touching our Saviour was rejected of the Roman Senate, after it was dilated unto them, yet *Tiberius*, referring unto himself his former opinion, conceived no absurdity prejudiciall unto the doctrine of Christ. These things *Tertullian*, a man well experienced in the Roman Laws, and besides famous among them which flourished at Rome, in his *Apology* which he wrote for the Christians in the Roman tongue, and by translation writeth thus: *And that we may reason touching the original of these Laws, it was an ancient decree: that no god should be consecrated by the Emperor, unless it were first agreed upon by the Senate. The like did Marcus Emilius praefixe, concerning a certain Idol of Alburnus, and thus maketh for us: that the Deity is weighed amongst men by mans will and judgment. Unless that God please man, he is not made God. So that by this decree, man must be gracious and favourable unto God. Tiberius then in whose time the Christian name was spread abroad in the world, when this doctrine was signified unto him out of *Palestina*, (where it first sprang) communicated the same unto the Senate, declaring withall, that this doctrine pleased him right well. The Senate rejected it, because they had not allowed the same. But he persevered in his opinion, threatening them death, that would accuse the Christians. This was the wisdom of the divine providence lighting his mind, that the preaching of the Gospel should pass as the beginning throughout the world without let or hindrance.*

Tiberius would have had Christ canonized in the number of the gods. The wisdom of God in this behalf.

Tertull. in *Apology*, adversus gentes, cap. 5.

CHAP. III.

How shew in short space the Gospel was published throughout the world.

BY the divine power and helping hand of God, the wholesome doctrine, as it were Sunbeames, suddenly shined throughout the whole world, and forthwith (according unto the Sacred Scripture) the found of the holy Evangelists, and Apostles passed throughout the whole earth, and their words unto the ends of the world. So that throughout all Cities and Villages (after the manner of barn-houses replenished) forthwith very many, and the same very populous Churches were established; and they which by ancient succession were blinded, through old error, and the rooted disease of superstitious idolatry, now at length through the power of Christ, by the doctrine of his Disciples, together with the wonderfull works wrought by them, were at liberty from their cruell Lords, and loosed out of their lothsome fetters, wholly abandoning the idolatrical wor

Psal. 19.

The Ecclesiastical History

LIB. 2.

worship of many gods, confessing one and the alone God, the worker of all things, and worshipping him with the rites of true piety, through divine and pure Religion, grafted in the heart of man by our Saviour himself. But the divine goodness and grace of God spread it self abroad among other Nations, and first of all, *Cornelius of Caesarea in Palestine*, with all his household, by a divine vision, and ministry of *Peter*, embraced the faith of Christ, and many *Grecians of Antioch*, heard the preaching of those which dispersed themselves at the stoning of *Stephen*, whereas at this time the Church of *Antioch* flourished and multiplied exceedingly, and many Prophets of *Jerusalem* (with whom were *Paul* and *Barnabas*) frequented thither: and besides them, there was another multitude of brethren there, so that the Christian name there sprang first, as of a fresh and fertile soil, and *Agabus* one of the Prophets then present, foretold them of the famine to come. *Paul* and *Barnabas* were chosen messengers for the ministry by the brethren.

CHAP. IV.

How that Cajus Caligula, exiling Herod with perpetual banishment, created Agrippa King of the Jews. The commendation of Philo Judaeus.

Anno Christi
39, 40.
Cajus Caligula.
Herod the Tetrarch exiled with his harlot *Herodias.*
Herod Agrippa King of the *Jews.*
Joseph. Antiq. lib. 8. cap. 14.
Philo Judaeus.

Tiberius when he had reigned about two and twenty years died: *Cajus* succeeding him, presently committed the principality of the *Jews* unto *Agrippa*: and beside that kingdom, he gave him the *Tetrarchies* of *Philip* and *Lysanias*, and not long after also the *Tetrarchy* of *Herod*, which *Herod* together with *Herodias*, being condemned for divers crimes and enormities, was committed to perpetual banishment. The same *Herod* was he which lived about the passion of Christ: these things *Josephus* doth witness. About this time *Philo* doth flourish, a man not only excelling our own men, but also such as passed in prophane knowledge. He was by lineal descent an *Hebrew* born, inferior to none of them which excelled at *Alexandria*. But what labour and industry he hath employed in divine discipline, and the profit of his native Country, his works now extant plainly do declare: and how far forth he prevailed in Philosophical and liberal arts of prophane knowledge, I suppose it not very needfull to repeat. But imitating the doctrine of *Plato* and *Pythagoras*, he is said to have excelled all the learned of his time.

CHAP. V.

How Philo behaved himself being sent in Embassage for the Jews unto Cajus the Emperor.

Joseph. Antiq. lib. 18. cap. 18.
Apion.

Philo.

What befell unto the *Jews* under *Cajus*, this *Philo* hath written in five Books: wherein he setteth forth the madness of *Cajus*, how he proclaimed himself god, and besides dealt pitifully innumerable sorts of ways. Moreover what calamities happened unto the *Jews* in his time, though *Philo* himself was sent in Embassage for his own nation which inhabited *Alexandria* unto the City of *Rome*, and how that he pleading for the lawes of his country people, gained nothing but gibes and jests, returning with great hazard of his life. *Josephus* made mention of these things, in the eighteenth Book of his *Judaicall Antiquities*, thus writing word for word. When dissention rose among the *Jews* and *Grecians* inhabiting *Alexandria*, both parties severally sent three Legats unto *Cajus*, wherof *Apion* one of the Legats for the *Grecians* of *Alexandria*, shamefully intreated the *Jews*, with many opprobrious and blasphemous terms, adding this withall, that they despised the majesty of *Cæsar*. And whereas all they which were tributaries to the Romanes, dedicated altars and temples unto *Cajus*, and esteemed of him in all other respects as God; these *Jews* only disdainfully withstood this honour done unto him of men, and accustomed to prophane his name. After that *Apion* had thus spoken many and grievous things, to the end he might incense *Cajus* against them (as it was very like.) *Philo* one of the *Jews* Legats drew nigh, a man excelling in all things, and brother of *Alexander* *Alabarchus*, not ignorant in Philosophy, and of ability sufficient to answer the opprobrious crimes laid to their charge. But *Cajus* excluded him, commanding him forthwith to depart, and because he was thoroughly moved, he seemed as though he went about to practise some mischief towards him. *Philo* being revealed, went forth, and unto the *Jews* which were with him in company, he said: We ought to be of good cheer: for by right God should take our part, since *Cajus* is angry with us.

Thus

LIB. 2. of Eusebius Pamphilus.

Thus far *Josephus*. And *Philo* himself declareth at large, in his written Embassage, the things which then were done. Wherof omitting many things, I will presently touch that, whereby it may evidently appear unto the Reader, what evils not long after happened unto the *Jews*, for those things which they rashly enterprised against *Christ*. First of all, *Sejanus* in the City of *Rome* under *Tiberius*, in great credit with the King, endeavoured with all might possible to destroy all the Jewish nation. And *Pilate* in *Judea*, under whom that villany was committed against *Christ*, practised against the temple which stood at *Jerusalem*, that which seemed unto the *Jews* unlawfull and intollerable, whereby he grievously vexed them.

Sejanus an enemy unto the *Jews.*
Pilate vexed the *Jews.*

CHAP. VI.

What miseries happened unto the Jews, after that heinous offence which they committed against Christ.

Philo doth write, that after the death of *Tiberius*, *Cajus* having obtained the Empire, vexed many with manifold and innumerable afflictions, but chiefly the Nation of the *Jews*, which by few of his words may be gathered, writing thus: So grievous (saith he) was the dealing of *Cajus Caligula* towards all men, but specially against the nation of the *Jews*, with whom he was greatly displeased, that among other Cities, beginning at *Alexandria*, he claimed unto himself their prayers, and set up his own picture every where (for he that succeeded others who are rejected, doth greatly advance himself) and dedicated temples in the holy City (until that time undefiled and free every way.) unto himself and his proper use, translating and consecrating the name to new *Cajus* as a famous god. And infinite more mischiefs which cannot be told, the same *Philo* reporteth, to have happened unto the *Jews* at *Alexandria*, in his second Book of *Virtues*. And *Josephus* agreeth with him, who likewise declareth all the miseries of these men, to have had their originall from the time of *Pilate*, and their rash enterprize against *Christ*. Hear then what he sheweth in the 2^d Book of *The Judaicall Wars*, thus writing word by word: *Pilate* being sent from *Tiberius* as Lieutenant into *Judea*, covertly conveyed by night into *Jerusalem* the veiled pictures of *Cæsar*, which they call his armes: which thing, when day appeared, moved the *Jews* not a little. For they which were nearest unto them, as the sights thereof stamped them with their feet, as if they had been abrogated lawes. They judged it an heinous offence, that any carved Image should be erected in the City. But if thou confesse these with the truth in the Gospel, thou shalt easily perceive, how that not long after, the voice took hold of them which they pronounced before *Pilate* saying, We have no other King but *Cæsar*. Moreover, the same Historiographer reporteth another calamity to have befallen upon the former, saying: After this he raised another tumult; for their holy treasure which they call *Corban*, was wasted upon a conduit, reaching the space of three hundred furlongs. This was the cause of the commotion among the *Jews*, and when *Pilate* was present at *Jerusalem*, they came about him, crying out unto him. But he foreseeing their tumult, assigned certain armed soldiers, in outward show of apparel, like unto the common people, which he mingled with the multitude, commanding that no sword should be used; but such of the multitude as clamorously murmured (a sign being given from the tribunal seat) he caused to be beaten to death with clubs. The *Jews* being thus voyled, many perished of their wounds, and many in their flight being troden under foot of their fellow-Citizens, died. At this lamentable slaughter the multitude being discouraged, was silent. Moreover, *Josephus* declareth innumerable more innovations to have happened at *Jerusalem*, teaching, how that from that time, seditions, wars, and often practices of mischiefs incessantly did vex not only the City, but all *Judea*, until at length the utter soil (by their besieging under *Vespasian*) laid hold on them. Thus hath vengeance lighted upon the *Jews*, for their horrible fact committed against *Christ*.

Joseph. Bell. Jud. 1. 2. c. 9.

John 19.

Joseph. Bell. Jud. 1. 2. c. 8.

Pilate plagued the *Jews.*

CHAP. VII.

How Pilate slew himself.

It is necessary to know this also, how the same *Pilate* that was President in the time of *Christ* under *Cajus*, of whose time we made mention before, fell into such misery that necessity constrained him to use violence upon himself, and became his own murderer,

etc

the justice of God, as it seemeth best unto his wisdom, not long winking at his wickedness. Hereof the *Grecians* are witnesse, which commit to memory in their Histories the *Olympiads* of times.

CHAP. VIII.

Of the famine in the time of Claudius.

Acts 11.
Clement 1.
Christi.
Anno 46.
1 Cor. 16.
1 Cor. 9.
Gal. 2.

WHenas *Cajus* had held the royal Scepter not fully the space of four years, *Claudius* the Emperor succeeded him, under whom a great famine afflicted the whole world. The same also have they delivered in their Commentaries unto us which far dissent from our doctrine. And the prophecy of *Agabus* the Prophet, foreshowing in that the *Apostles*, the famine that should overpread the world, came thus to pass. *Luke* in the *Acts* signifieth this famine to be under *Claudius*, saying, that the brethren of the Church of *Antioch* sent relief (every one after his ability) unto the faithfull inhabiting *Judea*, by the hands of *Paul* and *Barnabas*.

CHAP. IX.

Of the martyrdom of James the Apostle.

Acts 12.
Clement 1.
Hyp.

The tormentor
of James
suffered martyrdom
with him.
Acts 12.

ABout that time (that is under *Claudius*) Herod the King stretched forth his hand to vex certain of the Church, and slew James the brother of John with the sword. Of this James, *Clement* in the seventh of his *Hypotyposis*, reporteth a certain History worthy of memory, which he received by relation of his predecessors, saying, *He truly* which drew him before the tribunal seat, when he saw that he would willingly suffer martyrdom, was therewith moved, and voluntarily confessed himself to be a Christian. Then were they both brought together, but he in the way requested James the Apostle to pardon him, which after he had paused a little upon the matter, turning unto him answered, Peace be unto thee, and kissed him, and so they were both beheaded together. Then Herod, as the Holy Ghost witnesseth, perceiving the death of James to have pleased the Jews, laid wait for Peter, whom when he had taken, he cast into prison, whose death he had procured, had not the Angel of the Lord by divine apparition assisted him by night, miraculously loosing his fetters, and restoring him to the office of preaching.

CHAP. X.

How that Agrippa otherwise called Herod, persecuting the Apostles, and extolling himself, felt the heavy hand of God, to his destruction.

Acts 12.

Joseph. Antiq.
l. 9. c. 7.

THE enterprises of the King against the Apostles of Christ, passed not long unpunished. For immediately after his privy practices against the Apostles (as it is in the *Acts*) when he was in *Cæsarea*, upon an high solemn day, arrayed in a gorgeous and princely robe, speaking unto the people from his lofty tribunal seat, the plague of God (as a messenger of justice) apprehended him. And whenas the whole assembly had shouted to his praise, that to their hearing the voice of God and not of man proceeded from him, the Angel of the Lord (as the Scripture witnesseth) smote him, so that he was consumed of worms, and miserably finished his mortal life. And that consent is worthy of memory, which is found between holy Scripture in this miraculous fact, and the History of *Josephus*, where he delivereth unto us a manifest testimony of the truth, to wit, in the nineteenth Book of *Judaical Antiquities*, writing this miracle in these words: Now was the third year of his Lientenanship throughout all *Judea* come to an end, when he went to *Cæsarea*, which of old was called the tower of Straton, there he published spectacles of stage-players in the honour of *Cæsar*, and ordained a solemn feast day, for his prosperous affairs. Unto this feast frequented the whole multitude of those which were chief in that Province, and advanced to highest promotion and dignity. The second day of these spectacles, the King putting on a robe of silver wonderfully wrought, at the dawning of the day came to the Theater, where his silver robe by reflex of the Sun-beams, yielded so gorgeous a glittering to the eye, that the shining shew seemed terrible, and intolerable to the beholders; flatterers forthwith, one one thing, and other another thing, bolted out such sentences, as turned in the end to his confusion, and saluting him as god, they added therewithal, Be gracious for

though

though hitherto we have feared thee as man, yet henceforth we confess thee to be above mortal nature. These things the King rebuked not, neither repelled this impious flattery. But when a little after he looked about, he beheld an Angel hanging over his head. The same forthwith he supposed to be a messenger of evil, who before was of good. Suddenly he felt himself pricked at the heart, with extremum and vehement pain in his bowels, and heavily beholding his friends, said: I which seem to you a god, am now constrained to end the race of this life: fatal destiny hath found fault with your fond flatteries, which of late you sounded to my praise: I which was (albeit immortal, am now to be carried away, and ready to yield up the ghost. This destiny no doubt is to be born wishal, which God hath decreed. For we have lived not miserably, but in that prosperous estate which is termed blessed. When he had uttered these words, he sickened more and more. Then was he carefully and circumspically carried unto the Palace; but the rumour was spread abroad, over all the country, that without peradventure he would dye shortly. The multitude forthwith, together with women and children, covered with sackcloth, after their country manner, made supplication unto God for their King, so that all sounded of sorrow and lamentation. The King lying in a high lodging, and beholding the people prostrate upon their knees, could not refrain from tears. But after that he had been vexed, the space of five days with bitter gnawing of his bowels, he ended this life, being the fifty and fourth year of his age, and the seventh of his reign. For the space of four years he reigned under *Cajus Cæsar*, governing the Tetrarchy of *Philippi* three years, and the fourth year he governed that Tetrarchy which was *Herodia*: the other three years he passed under *Claudius Cæsar*. I wonder that *Josephus* and others do alledge those things truly and agreeable to the divine Scriptures. But if any seem to disagree among themselves touching the name of the King, the time it self, and the act done do declare him to be the same, so that either by the error of the writer, the name was changed, or that he had two names, as many others have had.

This Angel in *Josephus* is an Owl.

The Oration of Herod Agrippa a little before his death.

If thou haddest lived well, no doubt thou shouldst have died well: thy life was very ill, thine end farre worse. Herod Agrippa King of the Jews seven years. He was called sometimes Herod, sometimes Agrippa.

The censure of the Translator, touching the doubt raised about the name of Herod, which was imitted of the Angel with mortality.

Eusebius in this former Chapter seemeth to clear a certain doubt which may rise about the name of this King, whether he were called Herod, (as *Luke* writeth in the *Acts* of the Apostles) or Agrippa, as *Josephus* every where termeth him. *Luke* saith: Herod the King stretched forth his hand, &c. *Acts*. 12. Again, *Luke* saith, Herod went down from *Judea* to *Cæsarea*, Eusebius and *Josephus* do say, that Agrippa after he had continued three years in the Kingdom of *Judea*, went down to *Cæsarea*. *Antiq.* lib. 19. cap. 7. *Luke* saith, Upon a day appointed, Herod arrayed himself in royal apparel, and sat on the judgment seat, and made an Oration unto the people, and the people gave a shout saying: The voice of God and not of man. Eusebius and *Josephus* say: Agrippa the second day of the spectacles or stage-players, putting on a robe of silver which glittered, &c. The flatterers saluted him for God. *Luke* saith: The Angel of the Lord smote him. Eusebius saith: He beheld an Angel hanging over his head. *Josephus* saith: He saw an Owl sit over his head, and forthwith he supposed her to be a messenger of ill luck. Left of all, *Luke* saith: He was eaten of worms and gave up the ghost. Eusebius and *Josephus* say: that he was pricked at the heart with extremum pain, and bitter gnawing of the bowels. All which circumstances tend to one effect. The greatest disagreement that I see, is in the name. By perusing the Histories of *Josephus* and Eusebius, I cannot perceive that there were more Herods, from the birth of Christ, (which were Kings of the Jews) unto the utter overthrow of *Jerusalem*, under *Titus* and *Vespasian* (whom as their Kings and high-Priests were quite cut off) then two: the first, Herod the Idumean, who slew the infants, called also Herod the great. The second, Herod the Tetrarch, called Herodias minor, whose beginnings and endings, the Reader may behold in the Chronographie printed in the end of this present volume. Eusebius (lib. 2. cap. 4. also in his *Chronicon*, and *Josephus* *Antiq.* lib. 18. cap. 11. & 14. & *Bell. Jud.* lib. 1. cap. 10. 11.) do write: that Agrippa (touching whom this present doubt doth rise) being the son of *Antiochus*, nephew to Herod the great, brother to Herodias came to Rome, the year before *Tiberius* died, and was a suter under the Emperor *Tiberius*, for some office or other. *Tiberius* upon displeasure conceived against him, clapt him in prison. This Agrippa after the death of *Tiberius*, grew in such favour and credit with *Cajus Caligula*, (who succeeded *Tiberius*) that he accused Herod the Tetrarch before the Emperor of treason, for which crime Herod

Herod (being convinced) together with Herodias was commanded to perpetual banishment, and he appointed King of the Jews. This Agrippa was King seven years, four under Caius Caligula, and three under Claudius. Of Claudius he obtained, besides his other Dominions as Josephus doth witness (Antiq. lib. 19. cap. 5.) the Kingdom which Herod his grandfather had over Judea and Samaria, and with all the Tetrarchy of Lysanias. His end and manner of death, Luke, Eusebius, and Josephus have there described to be very lamentable. The time very well agreeeth, his death to have been in the fourth year of Claudius, Anno Christi 46. though they differ in the name, Luke only calleth him Herod, all other Writers call him Agrippa, yet in Josephus (Antiq. lib. 19. cap. 5.) I find, that this Agrippa had to his brother on Herod, Agrippa (saith he) beggar of Claudius, for his brother Herod, the Kingdom of Chalcis. Again Josephus saith, there met Agrippa certain Kings, pariter & Herodes fratres ejus, qui et ipse Chalcidicus habebat imperium: i. and withall his brother Herod, which also was King of Chalcis, lib. 19. Antiq. cap. 7. Claudius wrote unto the President of Alexandria, in the behalf of the Jews, supplicans sibi regibus, Agrippa pariter & Herode, at the request of both Agrippa and Herod the Kings. Antiq. lib. 19. cap. 5. Again in the same place Claudius himself in his Edict saith: Patentibus sibi regibus, Agrippa & Herode charissimis, &c. libenter hoc præbui: Whenas Agrippa and Herod, our dear Princes, made the petition unto me, I willingly condescend thereunto. I find moreover mention made, that this Herod survived his brother Agrippa. Josephus writeth thus, Antiq. lib. 20. cap. 1. Herod the brother of the late deceased Agrippa, then King of Chalcis, requested of Claudius Cæsar, authority over the temple, the Ordaining of Priests, all which he obtained. A little after it followeth: Herod removed Canthara from the High-priesthood, and substituted Joseph the son of Camus. Moreover Joseph saith Antiq. l. 19. c. 7. that after the departure of his Brother, he conspired the death of Syrus. This is all, that I find to have been done by this Herod: Finally, he died in his bed, his end being come without any manifest or known disease. Josephus saith: Defunctus est Herodes frater regis Agrippa majoris, octavo anno Claudi principatus, cujus regnum, Claudius, Agrippa juveni dedit. Herod the brother of King Agrippa the greater, died the eighth year of the reign of Claudius, whose Kingdom Claudius assigned unto young Agrippa. Antiq. lib. 20. cap. 5. Bell. Jud. lib. 1. cap. 10. 11. We may in no wise think that Luke erred herein, he might peradventure mean this Herod, who had some doing in the temple, some dealing among the Priests, some authority over the Jews, who was carefull for them, together with his brother Agrippa. But his end hath no affinity with that of Luke, if we may credit Josephus, who no doubt (being a Jew then living) was most skillfull, and best seen in the Jewish affairs. Wherefore to reconcile this disagreement, let us call him Herod with Luke, and Agrippa with Eusebius and Josephus. Nay lest that we seem contrary to our selves, in taking contrary parts, let us make them friends, and joining their hands together, name the man Herod Agrippa, which Eusebius meant, when he gathered the summaries of his Chapters, saying: ος Ἀγρίππας ὁ Ἡρώδης ὁ Ἀμασῶν δούλος, how that Agrippa and Herod persecuted the Apostles. Eusebius also in the latter end of the Chapter, supposeth the name either to have been changed, by some error of the Writer, or else that he was shew'd called after two names. Inas much as hitherto in this our course together with the other Writers, we have laid down the names of the Kings which governed the Jews since the birth of Christ: there remained yet one (which Eusebius lib. 2. cap. 19. toucheth) to be spoken of, that the Reader may find the History, laid down in an ample and perfect manner. The same is Agrippa the younger or lesser. After Herod the Idumean the greatest which reigned thirty seven years (four only after the birth of Christ) succeeded Archelaus, which continued King nine years. The third after the birth of Christ, was Herod the Tetrarch, who reigned four and twenty years. The fourth was Agrippa major (touching whose name this controversy arose) who reigned seven years. The fifth and the last was Agrippa minor, son to the former Agrippa, whom the Angel stroke. This Agrippa reigned six and twenty years to the destruction of Jerusalem, and the utter overthrow of the Jews. Josephus writeth of him (Antiq. l. 19. c. 8.) that he was but seventeen years old when his father died. This was he before whom Paul pleaded in the Acts of the Apostles, when he said: I think my self happy King Agrippa, because I shall answer this day before thee, &c. because thou hast knowledge of all customs, and questions which are among the Jews. In the end Paul said: O King Agrippa, believest thou the Prophets? I know that thou believest. Then Agrippa said unto Paul: Almost thou persuadest me to be a Christian, &c. When all was done, Agrippa said unto Festus: This man might have been loosed, if he had not appealed unto Cæsar, Act. 26. He began his reign under Claudius, he continued the reign of Nero, Galba, Otho, Vitellius, and part of the reign of Vespasian, and

his son Titus. Josephus commendeth him for divers virtues, he exhorted the Jews to cut off all sedition, and not to venture upon that most dangerous war with the Romans: volens & Romanis conservare Judæos, & Judæis templum arque patriam, willing or being desirous to save for the Romans the Jews, and for the Jews the temple and their native soil. Bell. Jud. l. 2. c. 17. He entertained Vespasian, in the time of the wars at Tiberias, Jud. Bell. l. 3. c. 16. Joyning with Vespasian at the siege of Gamala, he is wounded in the arm with a stone out of a sling. Bell. Jud. l. 4. c. 1. He is sent to Rome by Vespasian, who then was but General-Captain unto Galba the Emperor, and hearing by the way that Galba was dead, and that Otho succeeded him, went on his journey nevertheless. Bell. Jud. l. 5. c. 6. His last end I find no where written. But touching the kingdom, the rule, and the government of the Jews, after the utter ruine and overthrow of Jerusalem, with the confusion of the Jews: Vespasian wrote unto Tiberius Maximus Lieutenant of Judea, that he should sell all the land of the Jews, reserving only a place called Masada, unto certain soldiers. Joseph. Bell. Jud. l. 7. c. 26. Now (gentle Reader) thou mayst hereby note the wisdom and providence of God touching this wicked brood, that as Josephus (Antiq. l. 18. c. 11.) writeth: Inter centum annorum spatium, cuncta Herodii origo consumpta est, within the compass of one hundred years all the progeny of Herod was rooted out.

CHAP. XI.

Of Theudas the forerunner and his adherents.

IN so much as Luke in the Acts brought in Gamaliel, who (when consultation was about the repressing of the Apostles) said: that before that time there arose up one Theudas, Acts 5. which came to nought, and as many as hearkned unto him: now therefore let us allege the testimony of Josephus concerning him. He writeth in the place aforesaid these words: When Fadus was Lieutenant of Judea, a certain forerunner named Theudas, persuaded a great multitude to follow unto the river Jordan, bringing with them their wives and substance. For he reported himself to be a Prophet, and that as his commandment the rivers should divide itself parting in the midst, yielding unto them a free passage through, and in so saying he seduced many. But Fadus suffered not their folly to take effect, for he sent out a troop of horsemen, which apprehended them unawares, slew many, and took many alive: but Theudas himself being taken, they beheaded, and brought his head to Jerusalem. After this consequently Josephus reporteth of the famine, which was under Claudius, in this manner.

CHAP. XII.

Of Helen Queen of the Osroeniens, and of Simon Magus.

AFTER this there fell a great famine in Judea, where Queen Helen bought much corn of the Egyptians, and distributed to them that wanted. And these things accord with that in the Acts of the Apostles, how the Disciples of Antioch, after their ability, sent succour unto the Saints inhabiting Judea, to be delivered unto the Elders, by the hands of Paul and Barnabas. But of this Helen (whereof also this Historiographer mentioned) there remain unto this day certain famous monuments, in the suburbs of Ælia. It is said of old, that she was Queen of the nation called Adiabeni. When that now the faith in our Saviour and Lord Jesus Christ was published among all people, the mortal enemy of mankind, endeavouring to withdraw the Regal City from the truth, conveyed thither Simon (whereof mention was made before) and furthering his devilish enchantment, seduced many of them which dwelt at Rome. This Justinus doth also declare, who alittle after the Apostles time was famous as touching our doctrine: concerning whom I will lay down these things that may seem agreeable unto the time. This Justinus in the former Apology, which he wrote in the defence of our doctrine, saith thus.

CHAP. XIII.

Of Simon Magus, and Helena a certain which his yoke-fellow.

AFTER the ascension of our Saviour into the heavens, the Devil brought forth certain men which called themselves gods, who not only suffered no vexation of you, but attained unto honour amongst you, by name one Simon a Samaritan, born in the Village Gittog. Justinus Martyr in Apology.

Gittion, who (under Claudius Cæsar) by the art of devils, through whom he dealt, wrought devilish enchantments; was esteemed and counted in your Regal City of Rome, for a god, and honoured of you as a god, with a picture between two bridges upon the River Tiberis, having this Roman supercription: *Simoni Deo sancto*: To Simon the holy god. And in manner all the Samaritans, and certain also of other Nations do worship him, acknowledging him for the chief god. And together with him one Helena, who as that time wandered to and fro with him, which first of all had her abiding in Tyrus a City of Phenicia, as the receipts of customs, and was termed of him, *The principall understanding*. Thus far *Justinus*. Agreeable unto this is that of *Irenæus* in his first Book against *Heresies*, where he writeth of this man, and of his impious and damnable doctrine, which at this present I think superfluous to recite; inasmuch as every one that is disposed, may easily understand the original, the lives, the fond arguments; and the whole enterprises of the grand Hereticks of these latter times, which of purpose are largely published in the aforesaid work of *Irenæus*. This *Simon* we learn to have been the first author of all heresies, and they that of him hold this heresie unto this day, faining through purity of life the chaste philosophy of Christians renowned among all men, put in ure again the pestilent superstition of pictures, from the which they seemed once to be free, falling prostrate before the pictures and carved images of *Simon* and his gill *Helena* (mentioned before) worshipping them with incense, and sacrifices, and sweet odors. They have as yet certain more detestable mysteries, which are said to amaze him that first heareth the same, and they have a written order among them, which bringeth astonishment. These men indeed are so full of a astonishment, extasie, and meer madness, that not only they may not be committed to writing, neither also with modesty be uttered of chaste lips, so much do they overflow in filthiness and obscenity. For whatsoever may be imagined more foul than any filthiness, the same hath their damnable heresie surpassed: and indeed they delude poor wretched women with an heap of all kind of evils.

CHAP. XIV.

How *Simon Magus* after his devils dealing in Judea, got him to Rome, where he was met of *Peter* the Apostle.

THe malicious power of Satan, enemy to all honesty, and foe to all humane salvation, brought forth at that time this monster *Simon*, a father and worker of all such mischiefs, as a great adversary unto the mighty and holy Apostles. But the divine and supercelestial grace so succoured her Ministers, that by their presence, the kindled flame of wickedness was quenched, and all pride by them abated and humbled, which did set it self against the knowledge of God. Wherefore neither the striving of *Simon*, neither of any other that then started up, was able to withstand those Apostolick times. For the brightness of truth, and the divine word, lately shining from above, prevailing on earth and working in the Apostles, victoriously overcame, and mightily overgrew all things. But the aforesaid Sorcerer (having the eyes of his mind suddenly stricken as it were with some divine illumination, when he was manifestly known to have maliciously dealt against *Peter* the Apostle in Judea) fled a long journey by Sea, from the East unto the West, thinking by that flight to live afterwards at his heart's ease. And coming into the City of Rome, he was so aided by that power which prevaileth in this world, that in short time he brought his purpose to such a pass, that his picture was there placed with others, and he honoured as a god. But this impiety did not long prosper: for incontinently under the reign of *Claudius*, the great providence of the God of all things loving to mankind, guided unto Rome *Peter*, that great and constant Apostle, chief of all the rest for courage against this so great a corrupter of Christian life, who like a valliant Captain (fenced with the divine armour of God) transported from East unto West, the precious Merchandize of spiritual brightness, the wholesome doctrine, and light of souls, that is, the preaching of the glad tidings of the celestial Kingdom.

CHAP.

CHAP. XV.

The foyle of *Simon*, and mention of the Gospel written by *St. Mark*.

When the heavenly word came thither, immediately the power of *Simon* together with himself came to naught; but on the contrary, such a light of piety shined in the minds of such as heard *Peter*, that they were not sufficed with once hearing, neither satisfied with the unwritten doctrine that was delivered, but earnestly besought *St. Mark* (whose Gospel is now spread abroad) that he would leave in writing unto them the doctrine which they had received by Preaching; neither ceased they, until they had persuaded him, and so given an occasion of the Gospel to be written, which is now after *Mark*. It is reported, that the Apostle understanding of this by inspiration of the holy spirit, was pleased with the motion of those men, and commanded this Gospel now written to be read in the Churches. *Clement* in the first of his *Hypotyposicon*, reporteth this story. With him agreeeth *Papias* Bishop of *Hierapolis* in Asia, who saith, that of this *Mark* mention is made by *Peter* in his former Epistle, which he compiled being at Rome, and of him the City of Rome figuratively to be called *Babylon*, the which is signified when he saith: *The Church which is at Babylon, doth together with you, salute you and Mark my son*.

CHAP. XVI.

How that *Mark* first of all others, preached unto the Egyptians the knowledge of Christ.

Mark is said first of all to have been sent into Egypt, and there to have both Preached the Gospel which he wrote, and first to have settled the Churches of *Alexandria*: and so a great multitude of believers, both men and women at the first meeting, was gathered together, by a certain philosophical and diligent exercise, so that *Philo* thought good to commit in writing unto us, their exercise, their convencies, their diet, and all the other trade of their life. * It is reported that this *Philo* came to Rome under *Claudius*, and had conference with *Peter*, who then preached unto the Romans, neither is it unlike. That Commentary, which we know to have been compiled by him in his latter dayes, containeth manifestly the Canons hitherto conserved in the Church. And inasmuch as curiously he hath described unto us the lives of our religious men, it is very like that he did not only see those Apostolick men of his time, being by original Hebrews, and therefore observed the ancient rites and ceremonies of the Jews, but also allowed of them as godly and honest.

CHAP. XVII.

Eusebius reporteth out of *Philo*, the lives, the manners, the studies, the habitations, the assemblies, the judgements of the interpretation of the Scriptures, of the religious men in Egypt and thereabouts, flourishing in his time.

First of all this plainly appeareth, that *Philo* passed not the limits of verity, in reporting those things which he wrote (either of himself or from others) in that Book by him intitled: *Of the life contemplative, or Worshippers*, saying: That the men and women were called worshippers, either because like cunning Physicians, they cured and healed such as came unto them of their malicious passions: or else because that religiously they worshipped the celestial Godhead, with pure and sincere worship. But whether he of himself gave them this name for the aforesaid causes, or whether at the beginning they were so called, whereas yet the name of Christians was not every where published, I think it not needfull curiously to sit out. Yet first of all this he witnesseth: That they renounced their substance, *Philo* Judæus, and they which professed Philosophy, abandoned their own proper goods, and severed themselves from all the cares of this life: and for saking the Cities, they lived solitarily in fields and gardens: they accounted the company of them which followed the contrary trade of life, as unpro-

These two Chapters in the Greek were one.

The Romans request Saint Mark to write a Gospel.

Clement, *Papias*.

Pet. 5. Rome figuratively called *Babylon*, Chap. 18. after the Greek.

* Chap. 6. in the Greek. *Philo* came us Rome under *Claudius*.

This *Helen* was a common harlot. *Irenæus* lib. 1. cap. 30. calleth this *Helen*, *Se-len*.

Simon the father of hereticks,

The Image of *Simon Magus* worshiped by her.

The combat of light and darkness.

Simon Magus cometh to Rome.

Peter came to Rome under *Claudius*.

A.D. 4.

Philo of the worshippers in Egypt.

Mansions. Churches. Religious houses.

Study of Holy Scripture.

Psalms and Hymns.

The continency of the worshippers. Abstinence.

Virgins. To compel some to vow chastity is Paganism.

stable and hurtfull unto them, who then lived thus (as it was likely) to the end, that with earnest and fervent desire they might imitate them which led this propheticall life. For in the Acts of the Apostles, whence no doubt this is rehearsed, it is written that all the Schollers of the Apostles sold their substance and possessions, distributing to every one as need required, so that none wanted among them. For as many (saith the Text) as had lands or houses, sold them, and bringing the price thereof, laid it as the Apostles feet, to this purpose, that severally every ones want and necessity might be supplied. The like doth the same Philostestus, writing thus: In many places this kind of people liveth, (for it behoveth as well the Grecians, as the Barbarians, to be partakers of this absolute goodness) but in Egypt in every Province (so they term them) they abound, and especially about Alexandria. From every where the best withdrew themselves (as it were into their native country) into the soil of these worshippers, as a most commodious place, adjoining to the lake of Mary in a low vale, very fit, both for the security, and temperature of the aire. Afterwards describing the manner of their mansions, he writeth thus of the Churches of that region: In every village there is a religious house, which they call Semionon, and a Monastery, wherein they inhabiting, do celebrate the mysteries and honest and holy life, carrying thither nothing, neither meat nor drinke, neither any other thing necessary for the sustentation of the body, but the Lawe and the Oracles of the Prophets, Hymnes, and such like, whereby knowledge and piety is increased and confirmed. And a little after he saith: All the time that is from morning to evening, is of them spent in godly exercise; for reading the holy Scriptures, they meditate thereupon, handling allegorically the divine Philosophy of their native conveyer. And they suppose those sacred types which by figures are signified, to be made manifest by the exposition of the Scriptures. They have certain Commentaries of ancient Writers, who being ringleaders of their Opinions, have left unto their Posterity monuments of many things allegorically handled, which they using as patterns, do imitate the drift of their intent. These things seem to have been uttered by this man, as though he had been an Auditor unto their exposition of the Scriptures. It is also very like, that the Commentaries which he reporteth to have been among them, were the Gospels, and the works of the Apostles, and certain expositions of the ancient Prophets, such as partly that Epistle unto the Hebrews, and also the other Epistles of Paul do contain. To be short, that they newly compiled and collected Psalmes: thus he writeth, They contemplate not only divine things, but they make grave Canticles, and Hymnes unto God in a more sacred rhyme, of every kind of meter and verse. And many more things he declareth in that Book which we here mention. But those things seemed necessarily selected of him, which paint unto us the fure and certain notes of their Ecclesiastical conversation. But if any man suppose these things now spoken of, not properly to appertain unto the policy of the Gospel, not to be applied unto others besides these forementioned worshippers, let him at leastwise credit that, which out of his words we will alledge, and no doubt if he judge indifferently, he shall find an infallible testimony. For thus he writeth: First of all, they place consensu in the mind, as a certain foundation; next they build thereupon viter virtues: Not one eateth, or drinketh before Sun set, adorning the divine meditating of wisdom, to be a work of light, and the curious feeding of the earkease, to be a work of darkness; giving unto the one the day, unto the other the lesser part of the night. Many think not upon meat, nor not in whole three dayes, being ravished with a greater desire of knowledge than of food. Many are so delighted and enamoured with the food of wisdom, which abundantly, copiously, and plentifully ministrerh all kind of learning, that they abstain from meat and twice as long, and Carve in six dayes they receive their necessary food. These words of Philo, in our opinion, concern (without all contradiction) our men. But if any man as yet listy gain-say, and look to be further perswaded, let him credit more evident demonstrations, which he shall not find among any others, save onely the Christians, who religiously rule themselves according unto the Gospel: for he saith, Among them of whom we speak, there are women to be found, whereof divers are elderly Virgins, vowing chastity, not by compulsion or necessity (as the guise and manner is of holy Virgins among the Gentiles) but rather voluntarily: for the zeal and desire they have to wisdom, with phis company, these women acquainting themselves, despoise corporall lust, despoise not of mortall, but immortal children, which folow the amiable and godly mind of is self begetteth. And afterwards

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he setteth forth the same more plainly, For the interpretation (saith he) of the sacred Scriptures are among them allegoricall and figurative. For unto these men the whole Scripture seemeth like a living creature, so that the external shew of words, resembleth the superficies of the body, and the hid sense or understanding of the words, seem in place of the soul, which their religion began to contemplate, by the beholding of names, as it were in a glass, observing a passing beauty which sembled together, severally men, and severally women, and so had their conversation: and what exercise they practised among them? which as yet are in use among us, and especially such as we have been accustomed to use in our fastings, vigils, and reading of divine Scripture about the festival day of the blessed Passion, which the aforesaid author hath diligently noted, after the same manner as they are observed among us, and delivered it in writing; but especially describing the vigils of that great feast, and the exercises thereof, with hymnes, as the manner is among us. And how that one singing in verse, and the rest giving diligent ear with silence, they all closein the end, and sing with him the last verse of the hymne. He hath written also, how that on the forefayd dayes, they lye on pallets, tasting at all neither wine, neither any living creature, but their drinke was cleare water, and their food bread with Salt and Hyssop. He writeth moreover of their government, I say of them to whom the Ecclesiastical Lyrurgies are committed, of their Deaconships, and of the presidency of Bishops, placed above all. But if any man be desirous to know these things exactly, let him repair unto the History of the aforesaid author. Now that Philo writing of these things, intreated of the first preachers of the Gospel, and the rites delivered them of the Apostles of old, it is manifest to every man.

Allegorical interpretation.

Synods. Conference.

Fasting.

Vigils.

Beds made of leaves, chaffe, and grain. Bread and water. Bishops. Deacons.

CHAP. XVIII.

The commendation of Philo, the Catalogue of his Works, whereof many are not extant.

THIS Philo flowed in words, he was deep of understanding, high and profound in the contemplation of holy Scripture, he compiled a divers and variable Exposition of the Scriptures, prosecuting after his order and manner, as well the tract of the Book of Genesis with the Allegories thereof, as the summe in the Chapters contained, laying down the Questions incident and Solutions to the same, intitling his Book: The questions and solutions throughout Genesis and Exodus. There are besides extant of his, severall Tracts of his Problems: namely, Two Books of Husbandry, as many Of Drunkenness, and certain others, having their proper and peculiar Titles, whereof one is: What the sober mind prayeth or vometh? Also, Of the confusion of tongues, Of wandring and finding, Of Assemblies about discipline. Of that: Who can be heir of the goods of God? Or: What division can be of equals and contraries? Of the Three Virtues, whereof Moses with others hath written. Moreover: Of them whose names are changed, and why they are changed: where he witnesseth himself to have written again and again Of Testaments, There is extant a Volume of his, Of banishment, and Of the life of a perfect wise man, according unto righteousness: or, Of unwritten Laws. Again: Of Giants: or, That the Godhead is not changed. Of Dreams, which according unto Moses are given from above, Five Volumes. And thus much of them which he wrote on Genesis, that came to our hands. We have also known upon Exodus, Five Books of Questions; and, Of the Tabernacle; and, Of the Ten Commandments, and, Four Books of them which by nature of Laws may be referred unto the Ten Commandments. Of the sacrifices of beasts, what kinds of sacrifices there be? Of that: What rewards are set forth unto the good and godly in the Law: what punishments and curses to the wicked. There are found also certain severall Books of his, as, Of Providence, and, Of the Jews, Of Politicks, and, Of Alexander: and concerning that, That brute beasts have reason. Again, That he is a slave which is wicked: and there follo weth another Book, That he is free which is godly. After these he wrote, Of the life contemplative, or worshippers, whence we borrowed these things, which we alledged concerning the Apostolick mens lives: The interpretations of the Hebrew names in the Law and Prophets are attributed unto his industry. This Philo coming to Rome in the time of Cajus, wrote a Book of the Impiety of Cajus, wittily cloaking it with the title of virtus, which Book being read before the Nephane

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Senatus

A^{cts} 19.

An. Christi 51.

Senate in the time of *Claudius* was so well thought of, that his Books were chained in the publick Library, as famous Monuments. At the same time, when *Paul* had travelled in compass from *Jerusalem* to *Illyricum*, *Claudius* vexed the *Jews*, when *Aquila* and *Priscilla* with certain other *Jews* were expelled *Rome*, and came to *Asia*, where they had their conversation together with *Paul*, who then confirmed the Churches, whose foundations he had lately laid: whereof the holy Scripture in the *Acts* of the *Apostles* sufficiently instructeth us.

C H A P. XIX.

What calamity happened unto the *Jews* in *Jerusalem* upon *Easter* day.

The justice of
God for con-
temning his
Sonne.
Joseph. bell.
Jud. l. c. 11.

When *Claudius* yet reigned, so great a sedition and stir was raised in *Jerusalem* about the feast of *Easter*, that of them only which were pressed to death in the porches of the Temple, and troden under foot, there were slain thirty thousand *Jews*; and that festiual day was unto the whole Nation a day of mourning, lamentation being raised throughout all their dwelling places. And this *Josephus* doth write word by word. *Claudius* assigned *Agrippa* (the son of *Agrippa*) King of the *Jews*, sent *Felix* to be Lieutenant of the whole Province of *Samaris*, *Galilee*, and the region beyond *Jordan*; and when he had reigned thirteenth years and eight months he died, leaving *Nero* to succeed him in the Empire.

C H A P. XX.

What calamity happened at *Jerusalem* under *Nero*: the sedition between *Priest* and *People*, The death of *Jonathas* the High-Priest.

Joseph. Anti.
L. 20. c. 13.

Under *Nero*, *Felix* being Procurator of *Judea*, there was then raised a sedition between the *Priests*, which *Josephus* in the twentieth Book of *Antiquities* describeth thus: There arose division between the High-Priests, and inferior *Priests* and chief of the people at *Jerusalem*. Every one gathering unto him company of *Russians* and *Cimmers*, played the captain, they skirmished among themselves, they vexed one another, they stung one at another, but there was none to bridle them: and these things freely were done in the City, as though there had been no *President*. So impatient and past all shame were the High-Priests become, that they stuck not to send, and take away from the barn-floores, the tythes due unto the inferior *Priests*, so that in the end it fell out, that the *Priests* were seen to perish for poverty; in such sort did the violence of these seditious persons prevail beyond all right and reason. Again the same Historiographer writeth, that at *Jerusalem*, about that time there arose a certain multitude of thieves and robbers, which slew them by day that met them in the streets, and specially on the holy dayes, mingled themselves with the multitude, and carrying weapons covered under their garments, they wounded the chief men, and when the wounded fell down, they drew themselves to them that were incensed against the thieves, and so brought to pass through the cloaking of their prunks that they could not be apprehended. To be brief, he writeth that *Jonathas* the High-Priest was slain of them first, and daily after him many, and the fear to have been greater than the calamity it self, because that every man every hour looked for death, as in war.

C H A P. XXI.

Of the sedition that the *Egyptian* forever moved, whereof the *Acts* make mention.

Joseph. bell.
Jud. l. c. 12.

Consequently after these he annexeth other things, saying: With a greater plague did the *Egyptian*, being a false Prophet, afflict the *Jews*. For when he came unto those parts, and being a forever had gotten unto himself the credit of a Prophet, he gathered together about thirty thousand seduced people, whom he guided from the wilderness unto mount *Olivet*; whence he might make an ambushment upon *Jerusalem*: and if he obtained his purpose, to exercise tyranny, partly upon the Roman watch, and partly upon the people: using to his wicked enterprise, the company of heady and wilfull swashbucklers. But *Felix* preventing his violence met him

him with armed soldiers that were Romans, with whom all the rest of the people conspired, ready to revenge themselves of them. After their meeting, and assault given, the *Egyptian* with a sword fled his way, and many of his adherents were joyed and taken alive. Thus far *Josephus*, in the second Book of his Histories. I think it also very expedient, to confer with these that which is read in the *Acts* of the *Apostles* concerning this *Egyptian*, where it is said unto *Paul* by the Tribune of the soldiers, (that was at *Jerusalem*, under *Felix*) when the multitude of the *Jews* had raised a tumult against him: Art thou that *Egyptian*, which a few dayes ago, hast raised with thee four thousand common thieves, and leddest them unto the wilderness? And such were the things that happened under *Felix*.

C H A P. XXII.

The going of *Paul* unto *Rome*, and his pleading there, with his Martyrdom.

Felix was sent by *Nero* to succeed *Felix*, under whom *Paul* pleading for himself, is brought bound to *Rome*. There was with him *Arifarchus*, whom justly in some place of his Epistles, he calleth his fellow captive, and *Luke* when he had finished the *Acts* of the *Apostles*, concluded his History here, saying: That *Paul* lived peaceably at *Rome* two whole years, and preached the Word of God without impediments. The which being expired, fame goeth that the *Apostle* (after account made of his doctrine) returned unto the office of preaching, and afterwards when he came the second time unto the City, under the same Emperour, to have been crowned with martyrdom. When he lay in prison, he wrote the latter Epistle unto *Timothy*, instructing him both of the account of doctrine that he made in his former captivity, and also of his death approaching nigh. Take hereof his own testimony: for thus he writeth, As my former appearance none afforded me for all forsook me, I pray God that it be not laid to their charge. But the Lord assisted me, and strengthened me, that by me the preaching should be accomplished, and that all nations might hear, And I was delivered out of the Lions mouth. By these words he plainly sheweth, that he was before delivered out of the Lions mouth (meaning as it appeareth *Nero*, because of his cruelty) that the preaching might be supplied by him. For he foreseeing in the spirit, that his death drew nigh, immediately saith: I have been delivered out of the Lions mouth. And again, The Lord will deliver me from every evil work, and reserve me unto his heavenly Kingdom: Noting his martyrdom to draw nigh, the which more evidently he foreteweth in the same Epistle, saying: For I am now ready to be offered, and the time of my dissolving is at hand. In the same latter Epistle to *Timothy*, he declared *Luke* alone to be with him; but in his former appearance and pleading, not one, no not *Luke* to be with him. Wherefore it is plain that *Luke* wrote the *Acts* of the *Apostles* unto that time, knitting up his History with his absence from *Paul*. These things have we spoken to this end, that we may warrant the martyrdom of *Paul*, not to have been consummated when *Luke* finished his History, that is, when *Paul* came to *Rome*. It is very like, that the apology of *Paul* for his doctrine, might have been at the beginning sooner accepted, when *Nero* was somewhat milder in affection and dealing; but after that, he fell unto such outrageous willfulness, he was quick with others for the *Apostles* sake.

C H A P. XXIII.

Of the martyrdom of *James* called the brother of *Christ*.

When the *Jews* were out of hope to accomplish their plot against *Paul*, who after his appeal unto *Cesar*, was sent by *Felix* unto *Rome*, they turned themselves against *James* the brother of *Christ*, who was placed of the *Apostles* Bishop of *Jerusalem*. The like they practice against him, placing him in the midst, and requiring of him, that in presence of all the people, he would renounce the faith of *Christ*. Whereas he contrary to their expectation, freely and with greater audacity than they hoped, in presence of all the multitude, had confessed *Jesus* to be the Son of God, our Saviour, and Lord, they could no longer abide his testimony, for he was counted of all most just, for his excellent wisdom and piety which he shewed in life, but slew him, having gotten opportunity to the accomplishing of this hainous fact, by the vacancy of the Regall seat. For *Festus* Governor

Col. 4.

A^{cts} 28.

whereof read
the 25. Chape.
of this 2. Book.

2 Tim. 4.

James Bishop
of Jerusalem.

Eusebius lib. 5.

Euseb. Sup. 2.

Eusebius.

Governor of *Judea* being dead, the Province wanted a President or Procurator. But how *James* was slain, the testimony of *Clement* (heretofore of us alledged) hath largely declared; that he being thrown down from the pinnacle of the temple, and brained with a fullers club, gave up the ghost. And *Eusebius* who immediately succeeded the *Apostles*, repeateth the circumstance hereof exquisitely in his fit Book, after this manner: *James the brother of Christ*, took in hand the government of the Church after the *Apostles*, termed a just and perfect man of all men from the time of our Saviour unto us. For many other were called *James* beside him, but this man was holy from his mothers womb. He drank neither wine, nor strong drink, neither ate any creature wherein there was life. He was neither shaven, neither anointed, neither did he use bath. Unto him alone was it lawful to enter into the holy places; he used no wollen vesture, nor a Sindone, and alone frequented the temple, so that he was found prostrate on his knees, praying for the sins of the people. His knees were after the guise of a camels knee, benumbed and bereft of the sense of feeling, by reason of his continuall kneeling in supplication to God, and petition for the people. For the excellency of his righteousness he was called *Just*, and *Oblias*, which founded by interpretation, the bulwark or defence of the people in righteousness, as prophecies do go of him. When divers asked him touching the heresies among the people, whereof we mentioned before, which was the gate or door of *Jesus*, he answered: the same to be the Saviour; by whose means they believed *Jesus* to be *Christ*. But the aforesaid heresies acknowledge neither the resurrection, nor the coming of any judge, which shall reward to every one according to his works. For as many as believed, they believed by means of *James*. When many of the Princes were persuaded, there arose a tumult of the Jews, Scribes, and Pharisees, saying: It is very dangerous lest the whole people look after this *Jesus*, as though he were *Christ*: and being gathered together, they said to *James*: We pray thee stay this people, for they erre in *Jesus*, as though he were true *Christ*. We pray thee persuade this people which frequent to the feast of the Passover, concerning *Jesus*, for we all obey thee; yea we, and all the people, testifie of thee, that thou art just, and respectest not the person of any man, persuade therefore this multitude, that they erre not in *Jesus*, for the whole multitude, and we, obey thee. Stand therefore upon the pinnacle of the temple, that thou mayest be seen aloft, and that thy Word may be heard plainly of all the people; for because of this Passover, all the tribes are met here together with the Gentiles. The aforesaid Scribes and Pharisees placed *James* upon the pinnacle of the temple, and shouted unto him, and said: Thou just man, at whose commandment we all are here, inasmuch as this people is seduced after *Jesus*, who was crucified, declare unto us, which is the door or way of *Jesus* crucified? And he answered with a loud voice: Why ask ye me of *Jesus*, the Son of man, whenas he sitteth at the right hand of the great power in heaven, and shall come in the clouds of the air? Whenas he had persuaded many, so that they glorified God at the testimony of *James*, and said: *Holanna* in the highest to the son of *David*: then the Scribes and Pharisees said among themselves, We have done very ill, in causing such a testimony of *Jesus* to be brought forth. But let us climb up and take him, to the end, the people being bricken with fear may renounce his faith. And they shouted, saying, O, O, and the just also is seduced, and they fulfilled the Scripture, which saith in *Psalm*: Let us remove the just, for he is a stumbling block unto us. Wherefore they shall gnaw the buds of their own works. They climbed up, and threw *Julius* down headlong, saying: Let us stone *James* *Julius*. And they began to throw stones at him, for after his fall he was not fully dead, but remembering himself fell on his knees, saying: I beseech thee, Lord God, and Father, forgive them for they wote not what they do. And as they were a stoning of him, one of the Priests the son of *Rechab*, the son of *Charabim* (whose testimony is in *Jeremy*, the Prophet cried out: Cease, What do you? this just man prayeth for you. And one of them that were present, taking a fullers club (with which they pounce and purge their cloathes) stroke *Julius* on the head, and brained him, and so he suffered martyrdom, whom they buried in that place. His pillar or picture as yet remaineth hard by the temple graven thus: This man is a true witness, both to the Jews and Gentiles, that *Jesus* was *Christ*. And *Vespasianus* immediately, having overrun *Judea*, subdued the Jews. These things at large recorded by *Eusebius*, are corresponding to those which *Clement* wrote. This *James* was so famous and renowned among all men for his righteousness, that the wife among the Jews imputed the cause of this sudden besieging of *Jerusalem* after his martyrdom (which no doubt therefore happened unto them) to be for the presumptuous offence practised against him. *Josephus* sticketh not to testifie the same in these words: These things happened unto the Jews in way of revenging the death of *James* the just, which was the brother of *Jesus* whom they call *Christ*. For the Jews slew him when he was a very just man.

The

The same *Josephus* describeth his death in the twentieth Book of *Antiquities*, saying: *Cesar* hearing of the death of *Festus* sendeth *Albinus* President into *Judea*. But *Ananus* the younger, whom we reported before to have taken upon him the High Priesthood, was at very presumptuous and heady cock-brain, he clave unto the sect of the Sadducees, which were more easily in judgment among all the Jews, as we signified before. *Ananus* then being such a one, having gotten opportunity to his mind, inasmuch that *Festus* was dead, and *Albinus* not yet come, called unto him a Council, commanding the brother of *Jesus* called *Christ*, whose name was *James*, with certain others to be brought forth, accusing them that they had transgressed the law, and delivered them to be stoned. At many in the city as were just and due observers of the law, took this fall grievously, sending privily unto the King, and beseeching him to write unto *Ananus*, that therefore he should not attempt the like, inasmuch as his former fact was unadvisedly, and implicitly committed. Certain of them met *Albinus* as he came from *Alexandria*, and instructed him herof, that it was not lawful for *Ananus*, to summon a Council contrary to his commandment. *Albinus* being thus persuaded, wrote angrily unto *Ananus*, threatening revengement upon him for this fact. And *King Agrippa*, when he had governed the High Priesthood three months, deprived him, placing in his room *Jesus* the son of *Dammeus*. Thus far touching *James*, whose Epistle that is reported to be, which is the first among the universal Epistles. Yet we have to understand, that the same is not void of suspicion, for many of the ancient Writers make no mention thereof, like as neither of that which is under the name of *Judas*, being one of the seven called universal, yet notwithstanding we know them to be publicly read in most Churches.

The Translator for the removing of all suspicion, concerning the Canonical Epistle of *James*.

Touching this *James* whose Epistle hath been suspected, take this lesson of *Jerome* against *Helvidius*, Discipuli consuetudine eundem hominem diversis nominibus nuncupari. Learn the manner of the Scripture, which calleth one and the same man after diverse names; he is called in *Mat. 10. Mark 3. Acts 1. Jacobus Alpha*, and numbered among the twelve Apostles. Though *Jerome* l. 5. c. 17. upon the Prophet *Isay*, call him decimum tertium Apostolum, and *Dorotheus* Bishop of *Tyros*, do term him one of the seventy Disciples. He is called *Jacobus frater Domini*, *James the brother of the Lord*, in *Mat. 13. 27. Mark. 6. 15. Gal. 1. 2.* and in this present History. But in what sense he might be called his brother, being his mothers sisters son, read *Jerome* against *Helvidius*, which handleth this question purposely. He is called *Jacobus Justus*, and *Oblias*, in the former Chapter of *Eusebius*. This History reporteth him to have been placed by the Apostles Bishop of *Jerusalem*, and there to have governed the Church the space of thirty years, for so it is in the Scripture he is found as *Acts 1. 14, 21. 1 Cor. 15. Gal. 1. 2.* Concerning his Epistle, and other parcels of holy Scripture, that they were not generally received, no marvel at all, considering the malice of the Devil, in obscuring those things which proceed from the holy Ghost. *Eusebius* writeth, that besides the Epistle of *James*, the Epistle of *Jude*, the latter of *Peter*, the second and third of *John*, with the Revelation were called into controversy; so that some rejected them, some cleaved unto them, tantum certis & indubitatis Scripturis, ac certis et indubitatis Scripturis. *Jerome* in Catalog. Eccl. Script. of *James* writeth thus: Unam tantum scriptis Epistolam, quæ & ipsa, ab alio quodam sub nomine ejus edita essent. He wrote one Epistle, which is thought to have been published by another, under his name. If this be the whole, no danger at all. The Canons commonly called the Apostles, Canon 84. have decreed this of the Epistle of *James*, together with the other parcels of the holy Scripture, that it was to be received for Canonical. So hath the Council of *Laodicea*, under *Damascus*, cap. 59. about the year of our Lord 371. And the third Council of *Carchage*, under *Siricius*, about the year 417. cap. 47. *Innocentius* the first, about the year of our Lord 408. in his Epistle to *Euxperius*, cap. 7. and *Gelasius* the first, about the year 494. together with seventy Bishops, have received them for Canonical. Of this mind is *Jerome* ad *Paulinum*, & *Augustine* do receive for Canonical Scripture. T'was much I thought good here to note, lest that the simple Reader, (snared by the subtilty of *Satan*, which in these perilous dayes throweth in bones) for the true Christians to know upon) should doubt of any part or parcel of holy Scripture, that might tend to his confusion.

CHAP.

CHAP. XXIV.

How that after Mark, Anianus was appointed Bishop of Alexandria.

When Nero had reigned the space of eight years, first after Mark the Apostle and Evangelist, Anianus took the government of the Church of Alexandria, a man both virtuous and renowned in all respects.

CHAP. XXV.

Of the persecution which happened under Nero, whereas Peter and Paul suffered martyrdom at Rome.

Nero now settled in his seat, fell into abominable facts, and took armour against the service due unto the universal and almighty God. How detestable he was become, it is not for this present time to declare: for there be many that have painted out his willful malice, which may easily appear, if we consider the furious madness of that man, through the which after that beyond all reason, he had destroyed an innumerable company, he fell into such a sucking vein of slaughter, that he abstained not from his most dear and familiar friends: yea, he tormented with divers kinds of death, his own mother, his brethren, his wife, and many of his nearest kinsfolks, as if they had been enemies and deadly foes unto him. But it behooved us to note this one thing of him above the rest, that he was counted the first enemy of all the Emperors unto the service of God. Of him doth Tertullian the Romans write thus: *Read your authors, there shall ye find Nero chiefly to have first persecuted this doctrine at Rome: when the whole East was now subdued, he became cruel unto all men. We boast and brag of such a famous persecutor. For they which knew him may easily perceive, that this our doctrine had never been condemned by Nero, had it not been passing good. This enemy of God set up himself to the destruction of the Apostles (wherein he was first discovered). For they write that Paul was beheaded, and Peter crucified of him at Rome. And that maketh for the credit of our History which is commonly reported, that there be Church-yards unto this day, bearing the name of Peter and Paul. In like manner Gaius a Roman and an Ecclesiastical person, and after Zephyrinus Bishop of Rome, writing unto Proclus Caprain of the heretic which the Catechryzians held, speaketh thus of the Tombs wherein the Apostles were laid. I (saith he) am able to shew the banners of the Apostles. For if thou wilt walk unto Vaticanum or the Way of Offence, thou shalt find there victorious banners of such as have builded this Church. And that they were both crowned with martyrdom at the same time, Dionysius Bishop of Corinth affirmeth in his Epistle unto the Romans: And you obtaining so goodly an admonition, have coupled in one, the building of the Roman and Corinthian Churches, performed by Peter and Paul, for they both instructed us, when they planted our Church of Corinth.*

CHAP. XXVI.

How the Jews were wonderfully vexed at Jerusalem under Florus, and of the stir in Syria raised against them.

Likewise such as taught together in Italy suffered martyrdom at the same time. And that this History may bring with it the more credit, Josephus after he had declared many things of the miseries which happened unto the Nation of the Jews, doth set down word for word, that among many others there were an innumerable company of Jews of account whipped and crucified in the City of Jerusalem, by the commandment of Florus. He writeth, That Florus was Lieutenant of Judea, whereas the wars being begun of old, increased in the twelfth year of the reign of Nero. Again, because of the rebellion of the Jews throughout all Syria, there arose such a tumult, that the Gentiles without all compassion, as deadly foes, destroyed the Jews which inhabited the Cities, so that the Cities were filled with graves, and young and old were dead together, and women also were seen lying all along, having their uncovered which were commanded to be kept secret, and the whole Province miserably afflicted with unspeakable calamities. And greater was the fear (saith he) of that which was like to ensue, than the harm already committed. So far Josephus. Such was then the lamentable state of the Jews.

The End of the Second Book.

THE
THIRD BOOK
OF THE
ECCLESIASTICAL HISTORY
OF
Eusebius Pamphilus, Bishop of Caesarea in Palestina.

CHAP. I.

In what Countries the Apostles preached Christ.

Whenas the Jewish affairs stood as before is declared, the holy Apostles and Disciples of our Saviour were dispersed throughout the world: Thomas (as by tradition we receive) chose Parthia: Andrew, Scythia: John, Asia: where he made his abode, and died at Ephesus. Peter is reported to have preached to the dispersed Jews throughout Pontus, Galatia, Bithynia, Cappadocia, and Asia, who about his latter time, tarrying at Rome, was crucified with his head downwards, which kind of death he himself desired. What shall I say of Paul, which from Jerusalem to Illyricum, filled all places with the Gospel of Christ, and at the last suffered martyrdom at Rome under Nero? These things are manifestly, and word by word declared by Origen, in the third Tome of his Commentaries upon Genesis.

CHAP. II.

Who was the first Bishop of Rome.

Linus, after the martyrdom of Peter and Paul, was chosen Bishop of Rome. Paul in the end of his Epistle which he wrote unto Timothy from Rome, in the salutation, maketh mention of him, saying: Eubulus salueth thee, and Pudens, and Linus, and Claudia.

CHAP. III.

Of the Epistles which the Apostles wrote.

The Epistle of Peter which is called the first, hath been received without controversy. The Elders of old without any doubting, have alleged this in their works: but the latter Epistle we have learned not to be allowed. And yet because it seemed profitable, it was read of many amongst the rest of the Scriptures: but the Acts which are called Peters, and the Gospel under his name, and the preaching of his published under his name, with the Revelation termed his, are no where received as Canonical Scripture: neither hath any ancient or late Writer alleged testimonies out of them. But in the process of our History, Apistles, we thought good to signify, together with the diligent Annotations of successions: what Ecclesiastical Writers have flourished at several times: and what contrary allegations they used: and what writings they lawfully received: and what they rejected. But of the writings attributed to Peter (whereof we acknowledge one Epistle lawfully received: and never doubted of among the ancient Fathers) thus much shall suffice. Fourteen Epistles of Paul are manifest and well known. But how that divers rejected the Epistle which is unto the Hebrews, alleging the contradiction of the Church of Rome, that it was not Pauls, I think it requisite for to know: and what our Predecessors hereof have thought, I will lay down when occasion serveth. The Acts which go under the name of Paul, were never taken as undoubted for his. And because the same Apostle in his Epistle unto the Romans salueth certain, and amongst other Hermes, therefore appoint they the Book called Pastor to be his, which hath been gain said of many, therefore not to be numbered among those Books which are for certain. Others thought this Book very necessary, especially unto them that have need of an elemental introduction, but we have known it to have been publicly read in the Church, and alleged of many ancient Writers in their works. Let thus much be spoken of the holy Scriptures, as well of the generally received, as of the doubtfully rejected.

CHAP.

CHAP. IV.

Of the succession of the Apostles.

Rom. 15.
Acts from 14
unto 21. Chap.
1 Pet. 1.Peter and Paul
had many fel-
low-labour-
ers.Timothy the
first Bishop
of Ephesus.
Titus the first
Bishop of
Crete.Luke wrote a
Gospel, and
the Acts of the
Apostles.

Luke 1. 1.

2 Tim. 2.

Eusebius saith

Crispien was

sent into

France. Saint

Paul (2 Tim.

4.) saith, he

sent him to

Galatia.

Hereby we

may gather,

that the Epi-

stle to the Ga-

latians was

written by

St Paul unto

the French-

men.

Vespasian is

proclaimed

Emperor.

An. Dom. 72.

Steven stoned.

Acts 7.

James behea-

ded.

Acts 12.

James the first

Bishop of Je-

rusalem mar-

tyred.

The Apostles

persecuted.

Marth. 28.

That Paul preaching unto the Gentiles, planted the Church from Jerusalem unto Illyricum, it is manifest, both by his own words, and the testimony of Luke in the Acts.

In what Provinces Peter preached unto them of the circumcision, and delivered the doctrine of the New Testament, it appeareth by his words, and also by the Epistle which of truth is said to be his, the which he wrote to the Hebrews that were scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia. But how many, and what sincere followers have governed the Churches planted by the Apostles, it cannot be affirmed, but so far forth as may be gathered out of the words of Paul. He had many fellow-labourers, and companions as he called them, whereof divers have purchased immortal memory, inasmuch as he maketh continuall mention of them in his Epistles, and Luke in the Acts repeating the most famous remembreth them by name. Timothy is reported to be the first Bishop of Ephesus, and Titus of the Churches in Crete. Luke by birth of Antioch, by profession a Physician, having his conversation for purpose for the most part with Paul and the rest of the Apostles, left us proofs of skill comprised in two volumes, medicinable for our souls health, the which he sought out among them. One of the Gospel, which he reporteth to have published according as he received it of them, which from the beginning were beholders and Ministers of this doctrine, so that he searched all from the original the other of the Acts of the Apostles, where he compiled not onely the things he heard with his ears, but also the things which he saw with his eyes. And of Paul they say, that he accustomed to mention the Gospel of Luke when he spake, as of his own, saying: According unto my Gospel. Among the other fellows of Paul, Crispian is witnesseth to have been sent by the Apostle himself into France. Touching Linus we spake before, that he was the first Bishop of Rome after Peter, whom he remembreth to have been with him at Rome in his latter Epistle unto Timothy. And Clement the third Bishop of Rome is proved by his testimony, to be Pauls fellow-labourer and companion. Moreover, Dionysius the Areopagite, whom Luke in the Acts reporteth to have first believed at the Sermon of Paul unto the Athenians preached in Areopagus, was the first Bishop of Athens. But another Dionysius there was, Bishop of the Church of Corinth. In process of our History, we will dilate of the successors of the Apostles, in their severall times succeeding. Now let us return unto that which consequently dependeth upon the History.

CHAP. V.

Of the utter besieging of the Jews after the passion and resurrection of Christ.

After that Nero had reigned thirteen years, Otho and Galba one year, and six months, Vespasian was counted a potent Prince in Judea, among the armies appointed against the Jews, and being proclaimed Emperor of the haolt that was there, forthwith he is sent to Rome, committing unto his son Titus the wars then in hand against the Jews. Therefore after the ascension of our Saviour, because the Jews besides the hainous offence committed against Christ, had wrought also manifold mischiefes against his Apostles: first stoning Steven to death, next beheading James the son of Zebedee, and the brother of John with the sword; and above all, James their first Bishop after the ascension of our Saviour, after the manner aforementioned: and driven out of Judea the rest of the Apostles, pursuing them to death with innumerable wiles, whereas now they were sent by the power of Christ to preach unto all nations, saying unto them: Go teach all nations in my name; yea, and the Congregation of the faithfull in Jerusalem was commanded by an oracle revealed unto the best approved among them, that before the wars began, they should depart the City, and inhabit a Village beyond Jordan, called Pella, unto the which, when the Christians leaving Jerusalem had entred, and the holy men had forsaken the princely and head City of the Jews, together with all the land of Judea, the heavy hand of God apprehended that wicked generation, utterly to root them from among men, which had practised so presumptuously against Christ and his Apostles. But how many mischiefes happened

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at that time unto this whole Nation and how they chiefly which inhabited Judea, were driven to ex-treme misery: and how many millions of men throughout every age, together with women and children, perished with the sword, with famine, and with infinite other kinds of death: and how many, and what Cities of the Jews were destroyed: to be short, how many calamities, and more than calamities they saw which fled unto Jerusalem, as the Metropolitan and best fortified City. Moreover the state of the whole war, and the several acts thereof, and how at length the abomination of desolation, fore-shewed by the Prophets, was set up in the Temple of God, sometime famous, but now suffering all manner of destruction, was utterly overthrowen by fire: he that listeth to know, let him read the History of Josephus, where all these are diligently described. I think it necessary to note, how Josephus writeth, that upon the solemn dayes of Easter, there were gathered together at Jerusalem out of all Judea, to the number of thirty Myriads of men, and there shut up as it were in a prison, saying: It was requisite that destruction due for their desert, drawing nigh by the just judgment of God should apprehend them upon those dayes (being as it were shut up in prison) in the which they before had drawn the Saviour and benefactor of all men, the anointed of God, unto his passion. Omitting those things which particularly happened unto them, either by sword, or by any other calamity. I think it expedient to expresse their only misery by famine, so that the Reader may partly hereby conjecture, how that God not long after was revenged on them, for their impiety practised against Christ. Go to then, having our course again unto the first Book of the Histories of Josephus, let us peruse their tragical affairs.

CHAP. VI.

Of the great famine that fell among the Jews, and their miserable estate.

For the rich men to abide in the City (saith Josephus) was nothing but death. And under presence of their traitorous flight unto the enemy, they were slain for their substance. The madness of these seditious men increased together with the famine, and both mischiefes daily, as a double fire waxed hot. Food was no where openly to be found: they rushed into the houses, and made search: if they found any, they beat them which denied it: if they found none, they tormented them as though they had with diligence hid it from them. The carkeases of the poor Wretches declared whether they had food or no. They which were of strong bodies seemed to have abundance of meat, but such as pined away, were overshipped, for it was judged an absurd thing to slay them which were ready to die for want of victuals. Adany exchanged privily their wealth, the richer sort for a measure of wheat, the poorer sort for a measure of barley, thus they hiding themselves in the inner and secret corners of their houses, some for meer poverty chewed the grains of raw wheat, some other sod it, as necessity and fear constrained them. There was no where any table covered. The meat as yet raw, was snatched from the coals. The meat was miserable, the sight lamentable, the mightier sort abounded, the weaker sort lamented. Famine exceedeth any dolefull passion. For nothing saileth in this case so much as shamefastness; the thing otherwise reverenced is here quite contemned; wives from their husbands, children from their parents, and that which was most miserable, the mothers snatched the meat from their infants mouths, and when their dearest friends pined away in their arms, they pined them not so much, as to give them one drop of drink to save their lives. Neither yet escaped they thus miserably feeding. For on every side they were beset with seditious persons, greedily bent upon their spoil, where they espied any door shut, they conjectured straight, that there was meat in preparing, and forthwith rushing in, with the breaking open of the doors, they violently took the bread out of their mouths. The old men were buffeted, if that eagerly they endeavoured to retain their victuals: The women were drawn by the hair of the head, if they hid ought of that they had in their hands. No compassion was had of the hoar-headed, or of the tender suckling. But the Infants together with their nourishment, without they hung and held fast, were lifted up, and thrown down to be crushed against the pavement. Towards them which to prevent their assault, did eat their meat afore-hand (which was prejudicial to their ravaging,) they used more cruelty, as if they had been injured by them. They invented cruel kinds of torments for the searching out of victuals. They stopped unto miserable men the passage of their

D

privy

Mat. 24.
Dan. 9.A myriad is
ten thousand.
Joseph. bell.
Jud. 17. c. 17.
saith, thus the
just number
came to seven
and twenty
hundred thou-
sand.Joseph. bell.
Jud. 1. 6. c. 11.The cruelty of
seditious per-
sons together
with this fa-
mine vexed
them sore.

Joseph. bel.
Jud. l. 6. c. 14.O tragical
facts.Titus follow-
ed at the mis-
erable sight of
the Jews that
were dead.
Josephus with
grief uttered
these words.
Bell. Jud. l. 6.
cap. 16.
Lib. 7. cap. 7.

Joseph. l. 7. c. 8.

privy members with the grains of the Herb Orobus : and pricked their fundaments with sharp twigs : so that horrible things to be heard of, were exercised and suffered, for to extort the confession of one loaf of bread, and knowledge of one handful of meal : but the tormentors themselves tasted not of hunger, (that is ever less cruel which is of necessity,) but thus predestining their rage, made provision against the days following : and meeting them which in the night season crept out as far as the Roman watch, to gather herbs and green grass, now being escaped the enemy, they they spoiled. And whereas they had often made supplication, and called the dreadful name of God to help, that at least wife they might have some portion of that which they had gotten with danger, nothing was granted : so that at length it seemed grateful unto them that were spoiled, that they perished not with their victims. Unto these things Josephus addeth, saying : All hope of safety was denied the Jews, together with their passage excluded, and the famine increasing throughout their houses and families, devoured the people. The houses were full of carcases of women and children, and the cross-ways replenished with the carcases of old men. Children and young men wandering came to the Market-place like Images, and every one fell down where the fit took him. The weak were not able to bury their Kinsfolks, and therefore waxed faint by reason of the multitude of dead men. And because that every one doubted of his own life, many fell down dead upon the carcases that they buried. Many seeing no way but one, went and laid them down upon the Beers, to welcome death. Neither was there lamentation or weeping in these calamities, for famine suppressed every one's passion. They which were very loath to die, be-held with dry cheeks the diath of those which hastened out of this life unto rest. The City was in deep silence, the night full of death, and thieves more inollerable than all these miseries. They digged up houses and tombs : They spoiled the dead : They tuk off the winding sheets or coverings of the dead carcases : in a mockage they tried the sharpness of their swords upon the dead bodies. They launched certain of them which lay along, and yet alive, for the trial of their spears. Such as prayed them to exercise their might and cruelty upon them, being weary of their lives, them they contemptuously reserved for famine. Every one yielding up the ghost, beheld the Temple with immovable and steady countenance, forsoaking that he left there behind seditious persons alive. They which first by commandment received reward out of the publick treasury, to bury the dead by reason of the intollerable stench and greatness of the multitude, threw them into a great trench or pit. When Titus passing by, saw the trench filled, and the noisom putrefaction disfilling and issuing out of the dead carcases, and running down the sinks, he sighed, and stretched forth his hands, and called God to witness, that he was not the cause of this calamity. Again after a few lines he addeth, saying : I cannot refrain my self, but that I break out, and signify my grief : If the Romans were slack in overcoming wicked persons. I think verily that the City would either sink at the gaping of the earth, or be drowned with a deluge : or after the manner of Sodom, be overthrown with fire. It brought forth a brood far more pernicious, than they are that suffer this : and for their impiety all this people wallowed in destruction. And in the seventh Book he writeth thus of them which perished by famine : The multitude was infinite, the afflictions which did fall on them cannot be uttered. In every house, where there appeared but a shadow or shew of meat, there was variance, so that the dearest friends strove among themselves, one filthy soul depriving another of his daily sustenance and provision. And lest the dying should be thought to want, the thieves searched them that were ready to die, lest peradventure any hid his meat in his bosom, and therefore feigned himself to die. They which greedily gaped by reason of their want, wandered and trotted like mad dogs, falling upon doors like mad men, rushing into the same houses twice and thrice in an hour, as men bereft of their wits. Necessity made all meat that came to the mouth, enduring those things which were not fit, no not for the uncleanest brut beasts. At length they abstained not from girdles and shoes : they eat the leathern skins that covered their Targets. Many eat dung hay, or minced grass that was withered, other some gathered sweeps and scraped dust, and clasp, selling the least measure thereof for four pence. But why should I rehearse, how famine spareth not things without life, unless withall I declare this work of her, whose like was never reported to have been done among the Gentiles nor Barbarians, horrible to be spoken of, but true to the hearer. I for mine own part would gladly passe over this calamity with silence, lest I should seem to lay forth monstrous lies unto the world, unless I had infinite witnesses in this behalf. For otherwise I should recompence my Country with cold thank, if I should conceal the

An horrible
History.

rehearsal of such things as they smarted for. A certain woman which dwelt beyond Jordan called Mary the daughter of Eleazar of the village Barthezom, which signifies Efflop, of good kindred and great wealth, fled with the rest of the multitude unto Jerusalem, and there was besieged, where part of her substance, which she had procured unto her out of the region beyond Jordan, and caused to be carried into the City, the tyrants took away : the rest that was left for provision of food, the Catch-poles rushing in daily snatched away. A certain grievous indignation invaded this silly woman, so that sometimes she provoked against her self (by railing and scolding) the cruel ravengers. But whereas none of them either moved with pity, or provoked with anger, flew her, and she laboured about seeking victims and could no longer find any, and famine had entered into her bowels and inward parts, furious motions more than famine, inflamed her mind so, that she being led with the heat of anger, and pinching or pining necessity, offered violence unto nature. For taking her son in her arms, which was a sucking, she said : O wretched Infant, for whom shall I reserve thee in these wars, in this famine, in this seditious conspiracy? Among the Romans, if so be that we shall live under them, there shall be bondage : this bondage hath famine foregone : these seditious persons do afflict us more grievously than both. Go to, be thou meat unto me : a fury unto these seditious men : a fable unto the world which yet alone hath not felt the Jewish calamities. And immediately with these words, she slew her child, and boiled him : being boiled she eat half, the rest she saved and hid secretly. Among the seditious company came in, stamping and staring, threatening present death unto her, unless with speed she bring forth what meat she had prepared. She answered, that she reserved the better portion for them, bringing forth and shewing withal the remainder of her little child. A sudden horror and ecstasy of mind so took them, that they were afonked at the sight thereof. But she said : This is my natural sonne, and this is the work of mine own hands : Eat, for I have eaten : be not you more tender than a woman, or proner to compassion than a mother : If you are so godly, and milke this my sacrifice : I truly have eaten in your name, and that which remaineth I reserve for my self. Which when she had said, they all trembled at this horrible fact, and scarce leaving this meat for the mother they departed with great fear. In a while after, this heinous offence was bruted over the whole City, so that every man beholding before his eyes this affliction, was no less moved, than if the fact had been committed against himself. But they that were pressed with famine, desired death earnestly, and happy were they, accounted whom death so purchased, that they neither heard nor saw the great misery that happened. Such were the rewards of iniquity and impiety committed by the Jews against Christ and God, But it is requisite to adde the true prophecy of our Saviour, declaring these things after this manner to be accomplished.

CHAP. VII.

The Prophecy of Christ, touching the destruction
of Jerusalem.

VV On be to them which are with child, and give suck in those dayes, (saith Christ) but pray that your flight be neither in winter, nor on the Sabbath day, for then shall be great tribulation. Such as was not from the beginning of the world unto this time, neither shall be. When the Historiographer had collected the number of them that perished by sword and famine, he reporteth that it amounted to a hundred and ten Myriads. Besides the seditious and thievish ravengers, betrayed one by another, and slain after the winning of the City : and young men high of stature and comeliness of body, that were reserved for their exercise in triumph : of the rest of the multitude, as many as passed the age of seventeen years old, being sent bound to drudgery in Egypt, others were sent into the Provinces, that some brought on their Theaters, they might perish either by sword or by wild beasts. Such as were under seventeen years old, were brought unto captivity, and sold : the number of these he reporteth to have amounted to nine Myriads. These things happened after this manner in the second year of the reign of Vespasian, truly according unto the fore-shewed Prophecy of our Lord and Saviour Jesus Christ, which by his divine power, as if they had been then present, he fore-saw, and with the shedding of tears, as the holy Evangelists testify, he bewailed : who alledged these his words then uttered.

D 2

Joseph. bel.
Jud. l. 7. c. 9.
saith the num-
ber was
100000.
Josephus saith,
the number of
the captives
was 97000.An. Dom. 70.
Forty years
just after the
passion of
Christ.

Luk. 19.

Luk. 21.

Luk. 23.

ed to Jerusalem: If thou hadst known (saith he) those things which belong unto thy peace even at this day, thou wouldest take heed. But now are they bid from thine eyes, for the days shall come upon thee, that thine enemies shall cast a bank about thee, and compass thee round, and keep thee in with vexations on every side, and make thee even with the ground, and thy children also. Then saith he of the people: There shall be great trouble in the Land, and wrath over all this people, and they shall fall through the edge of the sword, and shall be led away captive unto all Nations, and Jerusalem shall be trodden down of the Gentiles, until the time of the Gentiles be fulfilled. If any will confer the words of Christ with the rest of those things that the Historiographer hath written concerning the whole wars, how can he but fall into admiration, and confesse, that the prophecy and prescience of our Saviour was wonderful, and passing natural reason? Of those things which after the Passion of our Saviour (and their crying, when the whole multitude of the Jews craved a thief and a murderer to be delivered) happened unto this whole Nation, I think it not necessary to intreat. But this is needfull to be noted, which commendeth the goodness of the providence of God, in deserting their destruction, for the space of fourty years after their presumptuous rashness against Christ: in the which years, many of the Apostles and Disciples (James by name, their first Bishop, called the brother of the Lord) as yet alive and abiding in the City of Jerusalem, have endured and continued as a most sure fortress for that place, God winkling all that while, if peradventure they would repent, to the end they might be pardoned, and saved. And besides so notable patience, how wonderful signs from above were exhibited, to happen upon the impenitent, which of the foresaid Historiographer are set forth to perpetual memory, and are now to be delivered of us unto the Readers hands. I will therefore propose what he hath published in his seventh book of Histories.

CHAP. VIII.

Of the Signs fore-shewing the Wars.

Seducers (saith he) and liars against God, deceived at that time the silly and wretched people, so that they neither marked those evident signs fore-shewing the desolation to come, nor gave any credit thereunto, but as asstoned, both blind and senseless, they contemned the forewarning of God; considering that a Star stood over the City like unto a Sword, and a Comet enduring more than a whole year, and also before their rebellion and warlike tumults, When the people frequented the Feast of Sweet-bread, the eighth day of the month April, in the night at nine of the clock, so great a light overspread the Altar and the Temple, that it seemed to be clear day, continuing the space of half an hour: which sight unto the unlearned seemed good, but such as exercised themselves in the holy Scriptures, was reckoned among things which should happen. At the same Feast, a Cow led by the High-priest to sacrifice, calved a Lamb in the midst of the Temple. Moreover the East-gate of the inner Temple, though of brass and most strong, so that in the evening twenty men could scarce shut it, being bolted with iron bars, and strengthened with long posts and pillars, in the night time about the sixth hour, was seen to have opened voluntarily of it self. A few dayes after the Feast, the one and twentieth day of May, there was seen the figure and shape of the Devil, almost incredible. Some would think that I went about to report a monstrous lie, unless it had been reported by them that saw it; and the afflictions which followed were correspondent unto the signs. For before Sunrise, there were seen in the Air, throughout the Countrey, Chariots and armed soldiers marching in the clouds, and compassing the City. In the Feast of Pentecost, when the Priests after their manner, went into the Temple in the night season to offer Sacrifice, they reported to have heard a commotion and a rattling sound, with this voice following: Let us go hence. And that which was more terrible, one Jesus the son of Ananias, a rude and country fellow, came unto this Feast, in the which the Law given by God was delivered unto all, as in the time of their Temples; four years before the wars, when the City was in peace and prosperity, and suddenly about the Temple cried out, and said: A voice from the East: a voice from the West: a voice from the four winds: a voice upon Jerusalem and the Temple: a voice upon the bridegroom and new married wife: a voice upon all this people. This day and night cried he out in the cross-ways of the streets. Many of the chief of the people, not pleased with this unfortunate voice, were

throughly

throughly moved, so that they chastised and scourged him with many and grievous stripes. He on the contrary saying not a word for himself, ceased not to cry severally unto them that were present the same song. The Magistrates supposing him to be possessed of a fanatical spirit, as it was indeed, brought him unto the Roman President, where he was scourged from top to toe, so that the bare bones might be seen, yet never intreated he for himself, nor shed a tear, but as much as in him lay, lifted his voice unto lamentation, founding at every stripe. Woe, woe unto Jerusalem. Another thing yet more strange the same Historiographer writeth, That a certain Oracle was found in the holy Scriptures, containing in it this sense: That there should one life out of their own region, which should rule the world, which Josephus understandeth to have been meant by Vespasian: yet ruled he not the whole world, but the Roman Empire. This Oracle may better be referred unto Christ, unto whom it was said of the Father: Ask of me, and I will give thee the Gentiles for thine inheritance, and the ends of the earth for thy possession, the fount of whose Apostles went at the same time throughout the earth, and their words to the ends of the world.

An Oracle is understood of Christ. Psa. 2. Psa. 19.

The Translator unto the Reader, touching the infinite number of Jews which perished in all the wars, between the Romans and the Jews, diligently gathered out of Josephus.

I Think it not amiss (gentle Reader) to note here unto thee the infinite number of the Jews, which perished, from the beginning of the Wars between the Romans and the Jews, thence, as from the 21st year of Nero, and the second of the Lieutenantship of Florus, Anno Christi 68, out of Josephus a Jew, (which was present in the Wars) unto the overthrow of Jerusalem, and the burning of the Temple by Titus, the which Eusebius, in these former Chapters, hath partly mentioned, and partly omitted. To the end we may behold either the long-suffering and goodness of God, for the amendment of our lives by repentance, which winked so long at the wickedness of these Jews, to provoke us: or else the ire, wrath, and heavy hand of God, over impenitent persons, to terrify us to fear his name, and tremble at his plagus. The Land of Sodom for their abominable sin was overthrown with fire and brimstone from Heaven. The Lord himself said, Gen. 18. That their sin was exceeding grievous. Abraham pleading with the Angel of God (which came to destroy them) could not find ten just persons, no in five Cities: if they could have been found, all the rest had been pardoned for their sakes. Josephus writeth of Sodom thus (Bell. Jud. lib. 5. cap. 5.) Terra Sodomitica olim tam fructibus, quam substantia civitatum fortunata, nunc autem omnis exusta, atque habitatorum impletate, fulminibus conflagrasse memoratur. Denique adhuc in ea Divini reliquias ignis & oppidorum quinque videre licet imagines, & renascentes in fructibus cineres, qui colore quidem sunt edulibus similes, carpentium vero manibus in fumum dissolvuntur, & cinerem. The Land of Sodom is known of old to have been fortunate both for fruits and wealth of Cities, but now to lie all parched, and to have been burnt with lightning for the sin of the inhabitants. To be short, as yet a man may there see reliques of the fire which God sent, and tokens of the five Cities, and after to spring again and grow in the fruit, which in colour are like unto the eatable fruit, but being plucked down in the hand of the gatherer, they are dissolved into smoke and asher. The ten plagues of Egypt were very grievous, yet was the heart of Pharaoh, and of the Egyptians so hardened, that they could not repent, so that in stead of the safe years of repentance, which should have trickled down their cheeks; to the washing away of their sins, the red Sea was fain to open and to wipe away such monsters from off the face of the earth. God overthrew infinite Nations before the face of his own people (I mean the Jews) to make a way for them into the Land of promise: yet forgot they all his goodness and benefits bestowed upon them. How shamefull a thing is it for the son to disobey his father, for the servant to dishonour his Lord and Master, for the patient to cast off the Physician, for the chosen people to forsake their proper and peculiar God? This have the Jews done, wherefore behold what happened unto them. Josephus writeth (Bell. Jud. lib. 2. c. 13.) that in the twelfth year of the reign of Nero, the seventeenth year of the reign of King Agrippa, in the month of May, and the second year of the Lieutenantship of Florus, the Jews began to rebel, and to take armour against the Romans, rejecting the solemnity done in the Temple to the honour of Cæsar. The chief cause that moved them thereto was the cruelty of Florus. Wherefore this Florus, to give the Jews a taste of his Authority, for displeasure conceived against some which reviled him, caused such a slaughter at Jerusalem, that the number of the slain

Joseph. l. 5. c. 4.

amounted to six hundred and thirty persons. Josephus tells Judaica. l. 2. c. 14. Again through
 wise and deceit, this Florus raised a great commotion at Jerusalem, so the slaughter of many,
 cap. 14. The inhabitants of Caesarea slew in one day all the Jews which dwelt there, above twenty
 thousand in number; all that fled Florus took and imprisoned. The Jews seeing this, thought to
 revenge themselves upon the Syrians, in which skirmish there was slain thirteen thousand Jews,
 and all their substance taken for spoil, Bel. Jud. lib. 2. c. 19. Other Convents in like sort set upon
 the Jews. The Acalonites slew two thousand. The inhabitants also of Ptolemais destroyed two
 thousand. The Tyrians imprisoned a great many, and slew very many. The Pippinai and Ga-
 darites set packing the stoutest of them, and watched the rest very narrowly. Varus the Procurator
 of King Agrippa, slew seventy of the noblest and agest Jews, being sent as Legates unto
 him, lib. 2. c. 20. The people of Alexandria slew fifty thousand Jews, cap. 21. Cellius gathered
 an host, went into Judea, he burned Zabulon, he took Joppa, he destroyed eight thousand and four-
 ty persons, cap. 22. Celsennius Gallus, overran Galilee, he destroyed in Asamon two thou-
 sand, c. 23. The inhabitants of Damascus destroyed ten thousand Jews, which dwelt among them,
 lib. 2. c. 25. The Roman soldiers under Antonius their Captain, took Acalon, and destroyed ten
 thousand Jews, immediately at another skirmish in the same place above eight thousand, Bel.
 Jud. l. 3. c. 1. Vespasian is sent from Nero into Judea, he invadeth Galilee, he takes Gadara, he
 burneth the City and Villages round about, lib. 3. c. 3, 6. The City Aphaca was taken by Titus.
 The five and twentieth day of June there were slain fifteen thousand Jews, and two thousand of a
 hundred and thirty persons taken captives, lib. 3. c. 11. Vespasian took Samaria the 27th day of
 June, and slew eleven thousand and six hundred, l. 3. c. 12. Vespasian took Jotapata, fell all the
 Castles on fire, the thirteenth year of Nero, the fifth of the Kalends of July, he slew forty thou-
 sand, he took a thousand and two hundred captives, lib. 3. c. 13. Vespasian took Joppa the second
 time. The Jews seeing no way but one, flew themselves, and fell headlong into the Sea, so that the
 Sea was imbrued with blood: the number of dead bodies which the Sea threw up, were four thou-
 sand and two hundred. The rest otherwise slain, there remained not one to bring tidings thereof
 unto Jerusalem, l. 3. c. 15. Vespasian besieged the Taricheans, he slew in their City six thousand
 and five hundred, he took many alive, whereof he commanded a thousand and two hundred of
 the noblest and elder sort of them to be slain, he sent six thousand of the lustier to Nero unto Ili-
 mon. He sold thirty thousand and four hundred persons, besides those which he gave to King
 Agrippa: this was done the sixth of the Ides of September. Joseph. bel. Jud. l. 3. c. 19. The City
 of Gamala began to rebel the one and twentieth of September, the City was taken the three
 and twentieth of October, there were slain therein four thousand: beside these, there was found
 other five thousand, which had cast themselves headlong, and broke their necks, not one of the whole
 City left alive, but only two women, l. 4. c. 3. Titus took the City Gascala, the Inhabitants fled to-
 ward Jerusalem, they were overtaken two thousand slain, and three thousand taken captives.
 And thus was all Galilee overrun, and now to Judea, l. 4. c. 4. In Jerusalem there was such a
 sedition and conspiracy among themselves, (which opened a gap for the enemy to come upon them)
 that even in the first bickering, there were found dead eight thousand and five hundred Jews,
 l. 4. c. 7. Again the seditious persons among them called Zelotæ, by the help of the Idumeans,
 slew twelve thousand of the chief of the Jews, l. 5. c. 1. Vespasian took Gadara, and slew thirty
 thousand. Besides these the number was infinite that drowned themselves: the number of the cap-
 tives came to two thousand and two hundred, l. 5. c. 6. Vespasian took Gerasa, and slew a
 thousand young men, which had not fled, l. 5. c. 6. Vespasian now at length after the death of Ne-
 ro, Galba, Otho and Vitellius the Emperor, is chosen Emperor, and goeth to Rome, he commis-
 setteth the wars in Judea to his son Titus, l. 5. c. ult. The misery of the Jews in Jerusalem waxed so
 great, that the sedition afore-time but one, was now become three-fold, every one having their Cap-
 tain, they layeth siege to the City. Joseph. bel. Jud. l. 6. c. 1, 2. Their estate was miserable,
 famine lamentable, the slaughter out of all measure. Such as came out of the City were hanged on
 gibbets; such as fled away were taken: of the fugitives two thousand had their bowels ripped, so few
 whether they had swallowed up any gold, l. 6. c. 15. Reports came to Titus, that from the 14th of
 April, until the 14th of June, there were brought out at one gate of the City, fifteen thousand one
 hundred and fourscore Jews, which died of famine, Bel. Jud. l. 6. c. ult. The Temple is set on
 fire, the Priests, the women and children, with other people which hid themselves in vaults, in walls
 and in corners of the Temple, which also were burnt to ashes, came to six thousand, l. 7. c. 11. Titus
 took the City; the soldiers killed until they were weary. Titus commanded all that wore armor
 to be slain. Such as were old, weak and feeble, the soldiers dispatched. The young, lusty and pre-
 ciable,

fitable, they shut up in a certain place of the Temple for further consideration. Many were sold
 for a small price: there were many to be sold, but few to buy. All the thieves, robbers and sediti-
 ous persons within the City he commanded forthwith to be dispatched. The chosen young men of
 goodly bodies and tall stature, he reserved for triumph. Seventeen thousand of elderly years, he sent
 bound to Egypt for slavery and drudgery. Many others throughout the Provinces he allotted for
 spectacles and teeth of wild beasts. As many as were under sixteen years of age were sold. Of such
 as were shut up in the Temple for further consideration, during the time of this deliberation and
 disposed order, there died twelve thousand of famine. Joseph. bel. Jud. l. 7. c. 13, 16. The number
 of the captives during the time of the wars, amounted to fourscore and seventeen thousand. The
 number of all that died during the siege within Jerusalem, came to ten hundred thousand. No
 marvel at that the City could comprise so many: for at the feast of the Passover, Cellius be-
 lieving Lieutenant of Judea, sent Nero word, that the Highpriests had numbered at his request all
 that came to offer, which came to eleven and twenty hundred thousand, l. 7. c. 17. And such was
 the wofull and miserable end of the Jews. Josephus moreover (l. 7. Bel. Jud. c. 18.) writeth of
 Jerusalem, that it was taken at sundry times before: His words be these: Jerusalem was taken in
 the second year of the reign of Vespasian, the eighth day of September: it was taken five times
 before, and then again destroyed. Atocham King of the Egyptians: after him Antiochus,
 then Pompejus; and after these Herod and Sosius took the City, and kept it. And before that
 time the King of Babylon by conquest destroyed it, a thousand three hundred and threecore
 years, eight months, and six days after the building thereof. The first founder of this City was
 the most potent Prince of the Canaanites, called after his Country language, The Iust King: for
 such a one he was indeed. Therefore he first ordained a Priesthood unto God, and having first
 built the Temple, he termed the City Jerusalem, which afore was called Solyms. Leobius King
 of the Jews having vanquished the Canaanites, delivered the City to be inhabited of his own
 people, the which was overthrown by the Babylonians four hundred threecore four years
 and three months after. From Leobius the King, which was the first Jew that reigned in it, un-
 to the overthrow under Titus, there were one thousand, one hundred, seventy and seven years.
 Yet for all that neither did antiquity prevail, neither great riches profit, neither the same dispo-
 sed throughout the whole world favour them, neither the great glory they put in their Religion
 help them at all, that the City should not perish.

Joseph. l. 7. bel.
 Jud. c. 18.

Dicite iustitiam moniti non temere Christum,

CHAP. IX.

Of Josephus and his Commentaries, in the ninth and tenth Chapters following.

BESIDES all this, I think it good not to be ignorant of Josephus himself, that hath stood us
 in so great stead, for the furnishing of this our present History: whence, and of what
 kindred he came; which circumstance he himself sheweth, saying thus: Josephus the son
 of Mattathias a Priest of Jerusalem, which himself also at the first impugned the Romans, and
 was necessarily present at the final end of their wofull miseries, because of the Jews at that time.
 This man was famous not only among his own Nation, but also among the Romans: so that
 at Rome he was thought worthy the honour of a graven Picture, and the books which dili-
 gently he wrote, were thought worthy of the publick Library. He wrote twenty books Of
 Judicall Antiquities. He testifieth himself (therefore worthy of credit) that he gathered in
 seven Books the Romans Wars of his time, and published them both in the Greek and Hebrew
 tongues. Certain others worth the reading passe under his name: for example, two volumes
 Of the Antiquity of the Jewish Nation, where he answereth Apion Grammaticus, and certain
 others, which at that time impugned the Jews, and endeavoured to disgrace the Country laws
 of the Jewish Nation. In the first he layeth down the number of the Books of the Old Te-
 stament, delivered by tradition, and received without gainsaying of the Jews, saying as fol-
 loweth.

Josephus of
 himself, Antig.
 l. 16. c. 7. bel.
 Jud. l. 2. c. 25.
 l. 1. c. 1. c. 1.

CHAP. X.

How Josephus mentioned the Books of the Old Testament, and divers of his own.

THe Books of the holy Scriptures (saith he) are not innumerable among us, neither disagreeing and differing one from another, but only xxii. containing the circumstances of all times, and worthy of credit. Five of these are Moses works, containing the Laws, and the state of man, continued unto his death. The time of them containeth little less than three thousand years. The Prophets which lived after Moses, comprized in thirteen books the famous acts of their times, from the death of Moses to Artaxerxes, who after the death of Xerxes was King of Persia. The other four contain hymns unto God, and admonitions for the amendment of mans life. From Artaxerxes unto our times, there are many things written, yet not of such credit as the former, inasmuch as there is not laid down an exact succession of the Prophets. It is very apparent, what affliction we bear unto our Scriptures. For so much time being passed, yet none of us dare presume, either to adde any thing thereto, or to diminish any thing therefrom, or to alter any thing thereof. This being ingrafted in the Jews, from their youth up, that they perswade themselves, these writings to be the doctrine of God, and do persevere in the same, and willingly die in the quarrel, if need so require. These words I have thought commodiously to have been by us alledged out of his Commentaries. This Writer hath published one other volume of no small account, intituled, *Of reason ruling*, which some have termed *Maababes*, because it containeth the combats of the Hebrews, manfully fighting in the defence of their piety towards God. And about the end of the twentieth book of *Judaical Antiquities*, Josephus himself signifieth that he wrote four Books of the proper opinions of the Jews. Of God. Of his Essence. Of the Laws. And why according unto them, certain things are lawful, and certain forbidden. He mentioneth in his works other Treatises of his, it shall seem agreeable with order, if we recite those things which he wrote about the end of his *Judaical Antiquities*, that our allegations may the better be confirmed: for he endeavouring to confute *Iustus Tiberianus* (who writing the History of that time reported many untruths) among others of his confutations, thus he saith: I feared so little thy censures of my writings, that I exhibited my books unto the Emperors themselves, when the deeds done were now fresh in memory. For my conscience bare me witness, that I erred not, but delivered the truth, having obtained their testimonies, which I hoped for. And to divers others I offered my History, whereof some were employed in the wars, as King Agrippa, and divers of his kinsfolks. And the Emperor Titus himself would have the certain knowledge of these wars delivered unto the world by my books only, commanding them to be published, with the privilege of his own hand. King Agrippa wrote three score and two Epistles, wherein he testifieth of the true History delivered by me. Two Epistles he alledgeth. But so far concerning Josephus, now we will proceed to that which followeth.

CHAP. XI.

How after James the Just, Simeon was Bishop of Jerusalem.

After the Martyrdom of James, and the captivity of Jerusalem, the report goeth, that the Apostles and Disciples of our Lord, which then were alive (whereof many yet remained) gathered themselves together, with the kinsmen of the Lord according to the flesh, to consult whom they should think worthy to succeed James: so that all with one voice judged worthy of the See of Jerusalem, Simeon the son of Cleophas, mentioned in the Gospel, and called the cozen of Christ, for *Ægeppus* writeth that Cleophas was the brother of Joseph.

CHAP. XII.

How Vespasian commanded the posterity of David diligently to be sought out, in the Church of Jerusalem.

Moreover he declareth, that Vespasian after the siege of Jerusalem, caused enquiry to be made, of such as were of the line of David, lest any should remain among the Jews of the royal blood, so that thereby again there was raised a great persecution among the Jews.

CHAP.

CHAP. XIII.

After Vespasian and Titus, Domitian reigned. Under Titus, Linus and Anacleus were Bishops of Rome: under Domitianus, Anianus and Abilius were Bishops of Alexandria.

When Vespasian had reigned ten years, Titus his son succeeded him in the Empire; in the second year of whose reign, Linus, after he had been Bishop of Rome the space of twelve years, deceased, and him succeeded Anacleus. When Titus had reigned two years and two months, his brother Domitian took the imperial Crown. In the fourth year of the reign of Domitian, Anianus the first Bishop of Alexandria (having continued there two and thirty years) died, after whom succeeded Abilius.

Titus created Emperor, An. Dom. 81. Domitian created Emperor, Anno Dom. 83. Anianus, Abilius.

CHAP. XIV.

Of Clemens, his Bishoprick, his Testimony, his Epistle.

In the twelfth year of the reign of Domitian, whereas Anacleus had been Bishop of Rome twelve years, Clemens succeeded, whom St Paul writing to the Philippians, calleth his fellow-labourer, when he saith: * With Clemens and the rest of my fellow-labourers, whose names are written in the book of life. * One undoubted Epistle there is of his extant, both worthy and notable, the which he wrote from Rome unto Corinth, when sedition was raised among the Corinthians: the same Epistle we have known to have been read publicly in many Churches both of old, and amongst us also. That at that time there was raised a sedition among the Corinthians, *Ægeppus* is a witness of credit.

*The second of the ten persecutions was raised by this Emperor Domitian. Clemens' * Philip. 4. * The Epistle of Clemens unto the Corinthians read in the Church.*

CHAP. XV.

Of the persecution, and end of Domitian, warring against God.

Domitian, when he had executed much cruelty against many, and put to death no small multitude of the Nobles of Rome, and notable men, beyond all rightful judgments; and punished an infinite company of famous men with exile and losse of their substance, dieth, and appointed himself successor of Nero in hatred and war against God. This man also raised persecution against us, although his father Vespasian practised no presumptuous Lordliness towards us.

Domitian died, An. Dom. 97.

CHAP. XVI.

When John the Evangelist was banished into Patmos.

About this time, John the Apostle and Evangelist, is said to have been banished into the Isle Patmos for the testimony of the word of God. Irenaeus in his fifth book against heresies, writing of the Epitheton of Antichrist, laid down in the Revelation of St John, saith this word by word of John: If his name ought publicly to have been preached at that present time: by him verily it was preached which wrote the Revelation. For it was not seen a long time after, but welnigh in this our age, about the end of the reign of Domitian. Our Religion flourished in the foresaid times, that the Heathen writers, noting exactly the times, vouchsafed to publish in their Histories this persecution, and the martyrdoms suffered in the same.

Chap. 18. after the Greek.

John being exiled into Patmos, Anno Dom. 97. wrote the Revelation. Irenaeus l. 5.

CHAP. XVII.

Of Flavia Domicilla a noble Gentlewoman, banished into the Isle Pontia, and the Edict of Domitian for the destroying of the posterity of David.

They have written, that in the fifteenth year of Domitian, one Flavia descending of the sister of Flavius Clemens, which was one of the Roman Consuls, was exiled with many others unto the Isle Pontia for the testimony of Christ. When Domitian commanded such as lingally descended of David to be slain; the old report goeth, that certain of this sect

Chap. 19. after the Greek.

* Chap. 20. at
ter the Greek.

Agrippa.
The kinfe-
men of
Christ ac-
cording un-
to the flefh,
make an
account of
their faith
before Do-
mitian the Em-
peror.

Tertul. in
Apol. 5.

Chap. 21. after
the Greek.

Nerva created
Emperor,
An. Dom. 99.
Trajan created
Emperor,
An. Dom. 100.
The third of
the ten famous
persecutions
was under
this Trajan.

Chap. 22. after
the Greek.

Chap. 23. after
the Greek.

An. l. 2. c. 39.

and opinion, were accused to have come from the Ancestors of Judas, who was the brother of Christ according to the flesh, as if by this means they were of the flock of David, and the kinfe-
men of Christ, his Agrippa declareth, saying: "There survived as yet certain of the kindred of the Lord, nephews of Judas, called his brother according unto the flefh, whom they brought forth, as being of the line of David. These Jocatus doth bring before the Emperor Domitian, for he feared the coming of Christ, even as Herod did, and demanded of them, whether they were of the flock of David. When they had acknowledged, he demanded again, what possessions they enjoyed, and what money they had. They answered: Both we have only nine thousand pence, so that half that summe sufficeth either of us: yet this summe have we not in money, but in valued land, containing not above xxxix akers, out of the which we pay tribute, and relieve our selves through our labour and industry. Then showed they him their hands, for testimony that they laboured themselves, and the hardness of their business, and the hard brawn of their hands grown by continual labour. And when as they were asked of Christ and his Kingdom, in what manner, when, and where it should appear, they answered: That his Kingdom was neither worldly nor earthly, but celestial and angelical, and that it should be at the consummation of the world, when that he coming in glory, shall judge the quick and the dead, and reward every man according unto his works. After they had thus answered, the report goeth, that Domitian condemned them not, but despised them as vile and base creatures, and let them go free, and stayed by his Edict the persecution then raised against the Church. When they were gone, it is said, that they were rulers over Churches, inasmuch that in the end they were Martyrs, and of the line of our Lord; and afterwards peace ensuing, the report goeth, that they lived until the reign of Trajan. So far Agrippa. Tertullian also reporteth the like of Domitian. Domitian (saith he) sometime affected the like practise, being a portion of Neros cruelty, but he having some humanity (as I suppose) forthwith released, calling home again such as he had exiled."

CHAP. XVIII.

Nerva succeedeth Domitian, and Trajan succeedeth Nerva in the Empire. Cerdo succeedeth Abilium in the Church of Alexandria.

After that Domitian had reigned fifteen years, and Nerva had succeeded him, the Historiographers of that time do write, that the Roman Senate decreed, that the honors exhibited unto Domitian should cease, and such as were injuriously exiled, should return into their native soil, and receive their substance again. It is also among the ancient traditions, that then John the Apostle returned from banishment, and dwelt again at Ephesus. When Nerva had reigned a little above a year, Trajan succeeded him: in the first year of whose reign, Cerdo succeeded Abilium, which was Bishop of Alexandria in the space of thirteen years. This is the third after Anianus of that Church.

CHAP. XIX.

The succession of the first Bishops in three Churches, Rome, Antioch, Alexandria.

At that time Clement ruled the Church of Rome, being the third Bishop after Paul and Peter. The first was Linus, the second Anacletus. And of them which governed the Church of Antioch, the first was known to be Evodius, the second Ignatius. Likewise Simon at the same time, the second after the brother of our Saviour, governed the Church of Jerusalem.

CHAP. XX.

An History of John the Apostle, and a young thief converted by him.

As yet the Apostle and Evangelist, whom the Lord loved, remained alive in Asia, who after the death of Domitian, being returned from the Isle Patmos, governed the Churches in Asia. And that he lived unto that time, the confirmation of two witnesses shall suffice. They are worthy of credit, such as have governed the Church with good doctrine. These are Irenaeus and Clement Alexandrianus. The former in his second book against heresies, writeth thus: "All the Elders bear witness, which lived together with John

John the Disciple of our Saviour in Asia, that he delivered these things. He remained with them in the time of Trajan. Also in the third Book of the same argument, he declareth the same in these words: "The Church of the Ephesians planted by Paul, confirmed by John, which remained there until the time of Trajan, is a true testimony of this Apostolical tradition. Clement will signifieth the time, and addeth also an History necessary for such as delight in honest and profitable things: whereof also one Sozomenus hath made mention at large in his Commentaries: If thou read it, thou shalt find it thus written. Hear a fable, and yet not a fable, but a true tale reported of John the Apostle: delivered unto us, and committed to memory. After the decease of the Tyrant, when he had returned to Ephesus, out of the Isle Patmos, being requested, he went unto the Countrey adjoining, partly to consecrate Bishops, partly to set in order whole Churches, and partly to chuse by lot, unto the Ecclesiastical function, of them whom the holy Ghost had assigned. When he was come unto a certain City not far distant (the name whereof divers do expresse) and among other things had recreated the brethren, beholding a young man of a goodly body, gracious face, and fervent mind, he turned his face unto him that was appointed chief over all the Bishops, and said: I commend this young man unto thy custody, with an earnest desire, as Christ and the Church bear me witness. When he had received his charge, and promised diligence therein, he shoke and protested unto him the self same the second time. Afterwards he returned to Ephesus. But the Elders taking the young man that was delivered unto him, brought him up as home, caressed not, cherished him still, and in process of time baptized him. He came at length to be so diligent and serviceable, that he made him a Phylactery or Livery-garment, signed with his Masters Arms. But this young man became very dissolute and perniciously accompanied himself with them of his own years, idle, dissolute, and acquainted with ill behaviour. First, they bring him to sumptuous banquets: Next they guide him in the night to steal and to rob: After this they require that he consent unto the committing of a greater offence. But he acquainting himself by little and little, through the greatness of his capacity, much like a horse of a hardened mouth, fierce, strong and hardy, surmounting the right way, with the biting of the bridle, bringeth himself unto a bottomlesse pit of all disorder and outrage. At length despairing of the salvation that cometh of God, being past all hope of grace, he practised no way nor wife, but once being over the fumes, he proceeded forwards, and took the like lot with the rest of his companions; taking unto him companions, and a rout of Thieves being gathered together, he became a most violent Captain of Thieves, wholly bent to slaughter and murder, and extreme cruelty. In the mean while, necessity so contraining, the Bishop sent for John: he when he had ended and finished the cause of his coming. Go to (saith he) O Bishop restore unto us thy charge, which I and Christ have committed unto thy custody, the Church, whereof thou art head bearing witness. The Bishop at the first was amazed, supposing some deceit to be wrought touching money which he had not received, yet was he not able to answer them, for that he had is not, neither to mistrust John. But when John had said: I require the young man and the fowl of our brother: then the Elder looking down with a heavy countenance, sobbing and sighing, said: He is dead. To whom John said: How? and by what kind of death? He answered, He is dead to God, for he is become wicked and pernicious, and to be short, a thief. For he kepteth this mountain over against the Church, together with his associates. The Apostle then rending his garment, and beating his head with great sorrow, said: I have left a wife keeper of our brothers foul: prepare me a horse, and let me have a guide. He hastened ones of the Church, and rode in post: being come unto the place appointed, he straightways taken of the thieves watch, he neither fleeth, neither resisteth, but exclaimeth: For this purpose came I hither, bring me unto your Captain, who in the mean space as he was armed, beheld him coming. But as soon as when he saw his face, and knew that it was John, he was stricken with shame, and fled away. The old man forsook end of his years, with might pursueth him flying, and crieth: My son, why fleest thou from me thy father, unarmed and old? O son, tender my care, be not afraid, as yet there remaineth hope of salvation, I will undertake for thee with Christ, I will die for thee, if need be, as Christ did for us. I will hazard my soul for thine, trust to me, Christ sent me. But he bearing this, first stood still, casting his countenance to the ground, next shook of his armour, anon trembled for fear, and wept bitterly. He embraced the old man, and coming unto him, answered as well as he could for weeping, so that again he seemed to be baptized with tears, the shaking of the hand only omitted. The Apostle when he had pronounced and protested to procure for him pardon of our Saviour, and prayed, and fallen upon his

Irenaeus l. 3. c.

Sozomenus an Historiographer is crept into this Greek copy, two not how he lived an hundred and odd years after Eusebius; and dedicated this History unto Theodosius junior.

The Author therefore of this History touching John was Clement, as Eusebius written before and after.

The words of John the Evangelist unto the thief.

Tokens of true repentance.

his knees, and also kissed his right hand, now cleansed through repentance; brought him unto the Church again. When that also he had poured forth oftentimes prayers for him, and struggled with him in continual fastings, and mollified his mind with divers and sundry Sermons, and confirmed him; departed not (as the report goeth) before he had fully restored him unto the Church, and exhibited a great example of true repentance, a great trial of new birth, and a singular token of the visible resurrection. This have I taken out of *Clemens*, partly for the History, and partly also for the profit of the Reader.

CHAP. XXI.

Of the Order of the Gospels.

Chap. 24. after the Greek.

The Gospel of John.

The Apostles in their preaching used no curious eloquence.

2 Cor. 12.

The Gospel after Matthew written in Hebrew. Why John the Apostle wrote a Gospel.

Mat. 4.

Mark 1.
Luk. 3.

John 2.

John 3.

Now let us make mention of the undoubted writings of this Apostle. And first let there be no staggering at his Gospel, which is well known of all the Churches under Heavens. And that it was fifty of old placed the fourth after the other three, by this reason it shall appear. The divine and holy men, namely the *Apostles* of Christ, leading a passing pure life, having their mind decked with every kind of virtue, used rude and simple speech, yet of a divine and forcible power, which they had received of Christ, for they neither knew nor endeavoured to publish the doctrine of their master, with curious painting of words; but using the demonstration of the holy Spirit which wrought with them, and the only power of Christ, which brought miracles to perfection, they shewed the knowledge of the Kingdom of Heaven to the whole world, being nothing careful at all for the writing of books. And this they brought to passe being occupied with a greater work, and in manner exceeding the strength of man. *Paul* the mightiest of all the rest in the feeling of words, and best armed with the power of perfect senses, wrote but very short Epistles, whereas he might have laid down infinite things, yea and secrets, being wrapt unto the third Heaven, and beholding celestial things, yea brought into Paradise it self, and there thought worthy to hear secret mysteries. Neither were the rest of the *Disciples* of our Saviour, namely the *twelve Apostles*, and the *Seventy*, with other innumerable, ignorant and unskillful herein. And yet of all these, the *Disciples* of our Saviour, *Matthew* and *John*, wrote Gospels. Who (as report goeth) were constrained therunto. For *Matthew*, when he had first preached unto the *Hebrews*, and now passing unto other people, wrote his Gospel in his Country language, supplying by writing in his absence, that which was desired in his presence. When *Mark* and *Luke* had published their Gospels, *John* (say they) in all that space preached without writing, but at length was moved to write for this cause. It is reported that when the Books of the three *Evangelists*, were throughout the world, and came into his hands, he allowed them, and yielded of them a true testimony, wishing that the declaration of such things had been printed in their books, which were done at the first preaching of Christ. The Reader may perceive these three *Evangelists* to have only set forth the doings of our Saviour, one year after the imprisonment and captivity of *John* the Baptist, which may be gathered by the beginning of their Histories. For after the xl. dayes fasting, and the annexed temptation, *Matthew* sheweth the time of the beginning of his History, saying: *When he had heard that John was taken, he returned from Judea into Galilee. And Mark likewise: After that (saith he) John was taken, Jesus came into Galilee. And Luke* also before he had mentioned the doings of *Jesus*, observing the same manner: *Herod (saith he) proceeding in his baseness offences, sent up John in prison. John* the Apostle being for these causes irritated, wrote of the time which the other *Evangelists* passed over with silence, and therein of the *Acts* of our Saviour, namely which went before the imprisonment of *John*, which he partly signified, writing thus: *This was the first of the miracles which Jesus did: partly without all mentioning the doings of John* the Baptist, who as then baptized in *Enon* by *Salerna*. Which is evident, when he saith: *For as yet John was not cast into prison. John* then in his Gospel, delivereth such things as were done of Christ before the committing of *John*. The other three begin with the meation of *John's* imprisonment. Unto him that reconciled the *Evangelists*: thus they shall not seem discrepant, inasmuch that the Gospel of *John* containeth the former doings of Christ, the other the latter, lasting unto the end. Therefore not without cause *John* passeth over with silence the Genealogy of our Saviour according unto the flesh, being afore amply laid down by *Matthew* and *Luke*, and beginneth with his Divinity, reserved of the holy Ghost for him as the mightier. Thus much shall suffice concern-

ning the Gospel written by *St. John*. The cause why *Mark* wrote his Gospel we have declared before. *Luke* in the beginning of his History, sheweth the occasion of his writing, signifying that divers now already had employed their diligent care to the setting forth of such things as he was fully persuaded of, necessarily delivering us from the doubtful opinion of others, when by his Gospel he declareth unto us the sure and certain narration of such things, whereof he had received the truth sufficiently, partly by the company and conversation of *Paul*, partly through the familiarity had with the rest of the *Apostles*. And of these things thus far. But what the Fathers of old have written hereof, we will mention hereafter more properly in place convenient. Among the rest of *John's* writings, his first Epistle hath been generally of old and late Writers received without any doubt. The two later have been gain said. Touching his Revelation, as yet among many there is a variable opinion, some allowing, and some disallowing of it. Likewise what the Elders have thought of the same shall be declared hereafter.

CHAP. XXII.

The Books of the New Testament, Canonical and Apocrypha.

Chap. 25. after the Greek.

It shall also be convenient if in this place we collect briefly the Books of the New Testament. In the first place must be set the fourfold writings of the *Evangelists*: next the *Acts* of the *Apostles*: then the Epistles of *Paul* are to be added: after these the first of *John*: and that of *Peter*, which is authentick. Lastly, if ye please, the Revelation of *John*, of the which what is to be thought shall follow hereafter. All these are received for undoubted. The Books which are gain-said, though well known unto many, are these: the Epistle of *James* the Epistle of *Jude*: the later of *Peter*: the second and third of *John*: whether they were *John* the *Evangelist's*, or some others of the same name. Take these which follow for forged works: the *Acts* of *Paul*, the Book called *Pastor*, the Revelation of *Peter*. Moreover the Epistle fathered upon *Barnabas*, and the Doctrine called the *Apostles*, and the Revelation of *John*, (if it so please you) which (as I have said afore) some disallow, some other receive as an undoubted true doctrine. Divers do number among these the Gospel unto the *Hebrews*, used specially of them which received Christ of the *Hebrews*. These writings are they which commonly of all others are impugned. I suppose that to great purpose we have made a hear-fall thereof, to the end we may discern and sever the unsained, the undoubted, and the true writings, according unto the Ecclesiastical tradition, from the unlawful writings of the *New Testament*, and such as are impugned, and yet daily read of divers Ecclesiastical persons, that we may know them, and such as are under the name of the *Apostles*, as of *Peter*, of *Thomas*, or *Matthias*, and besides the Gospels of others, as of *Andrew*, of *John*, containing the *Acts* of other *Apostles*, to be published by heretics, whereof not one Ecclesiastical writer hath with reverence made mention of his Commentaries. Moreover, the form of the phrase variet much with the truth of the cried doctrine. For now being convinced, they plainly express the fond figments of heretical persons. In fine they are not to be placed as forged, but altogether to be rejected as absurd and impious. But let us proceed unto that which followeth.

CHAP. XXIII.

Of Menander the Sorcerer.

Menander succeeding *Simon Magus*, is found nothing inferiour unto him for devilish operation. He was also a *Samaritan*, and prevailed no less in the depth of magical arts, than his Master. Yea rather added unto these monstrous feigned illusions some-what of his own, terming himself one while a Saviour, sent down from above from the invisible worlds for the salvation of mankind: teaching with all, that none is otherwise able to subdue the Angels workers of this world, then first of all by his magical experience deceived of them, do purchase unto themselves (saith he) sempiternal immortality, yea in this present life, so that they dye no more, but continually remain among themselves, without wrinkled

4. *Evangelists*. The *Acts* of the *Apostles*. The Epistles of *Paul*. The 1 Epistle of *John*. The 1 Epistle of *Peter*. The Revelation of *St. John*. The Epistle of *James*. The Epistle of *Jude*. The 2 of *Peter*. The 2 and 3 of *John*. *Acts* of *Paul*. *Pastor*. Revelation of *Peter*. Epistle of *Barnabas*. Doctrine of the *Apostles*. The Gospel unto the *Hebrews*. Also of *Peter*, *Thomas*, *Matthias*, *Andrew*, &c. Chap. 26. after the Greek.

Menander the Sorcerer calleth himself a Saviour.

Justin Martyr. *Apolog. 2. pro Christi.*

The craft of the Devil.

Chap. 27. after the Greek.

Ebionites.

The heresie of the Ebionites, which thought that faith alone did not justify.

Ebionites, what it signifies.

Chap. 28. after the Greek.

Cajus writeth thus of Cerinthus the Heretic.

Irenaeus lib. 3. cap. 3.

wrinkled old age, and became immortall. These things out of Irenaeus may easily appear. And Iustinus likewise making mention of Simon, remembreth also this Alexander, saying: We have known Menander, and the same a Samaritan, of the village Caparatan, the Disciple of Simon, thoroughly moved of Devils, and abiding at Antioch, to have bewitched many with magical arts, persuading his followers, that they should not dye. And as yet there be divers which can testify the fame of him. It was the drift of the Devil by the means of such Sorcerers, cloaked under the name of Christians, to defame by magic the great mystery of godliness, and by them to choke the Ecclesiastical Doctrine, which concerned the immortality of the soul, and the resurrection of the dead: but such as embraced these saviours, have lost the saving health of their souls. But when the spite of Satan could not make others shake off their sincere affection towards Christ, he linked unto himself the wavering and wandering turn-coats.

CHAP. XXIV.

The heresie of the Ebionites.

These the Elders properly called Ebionites, that is, poor men. For they were poor and abject in delivering the doctrine which concerned Christ, they judged him a simple and a common man, and for his forwardness of manners found justified only as man, and born of Mary and her husband. Again they thought the observation of the law to be necessary, as though salvation were not by faith alone in Christ, and conversation of life correspondent to the same. Other some of the same name have avoided the foul absurdity of their speeches, not denying the Lord to have been born of the Virgin, and the holy Ghost: yet when they confess him to be God, the Word, and wisdom before his incarnation, they sink in the same sin with their former fellows, especially when as they busily go about to set up the corporall observation of the Law. These Hereticks also do reject the Epistles of the Apostle Paul, accusing him that he fell from the Law. They use only the Gospel which is after the Hebrews, other they pass not for. The Jewish Sabbath, and other ceremonies, they observe alike with the Jews, they celebrate the Sundays, as we do, in remembrance of the resurrection of our Saviour. From hence it came to pass, by reason of their fancies, that they were called Ebionites, a name signifying poverty. For by this name or title poor men are called of the Hebrews. About the same time, we learn there was one Cerinthus, an author of another heresie. Cajus, whose words we have before alledged, in the controvercie going under his name, writeth thus of him.

CHAP. XXV.

Of Cerinthus the heretic.

Cerinthus also by revelation (as written by some great Apostle) brought unto us certain monstrous things, saying them to have been revealed unto him by Angels. That the Kingdoms of Christ after the resurrection should become earthly: that in Jerusalem our flesh again should serve the concupiscence and lust thereof. And being set wholly to seduce, as enemy unto the Word of God, he said there should be the term of a Millenary feast, allotted for marriage. Dionysius also Bishop of Alexandria, in his second Book, after he had remembred the Revelation of St. John received by tradition of old, he reporteth of this man thus: Cerinthus founder of the Cerinthian heresie, gave his signment a name for the further credit thereof. His kind of doctrine was this: he dreamed the Kingdoms of Christ should become earthly, and sit upon those things which he lust after, even them being covered with his flesh, and compassed in his skin, that is, he sat upon the belly, and the things under the belly, with meat, with drink, with marriages: and that he might set a more honest show on them after, he added thereto holidays, oblations, and slaughter for sacrifices. So far Dionysius. But Irenaeus in his first Book against heresies, layeth down certain more detestable opinions of his. And in his third Book he reporteth an History worthy the memory as received by tradition of Polycarpus, saying: That John the Apostle on a certain time bayne himself, entered into a bath, and understanding that Cerinthus bayned himself therein also, he started aside, and departed forth, not abiding any tarriance with him under the same roof, signifying the same to his company, and saying:

saying: Let us speedily go hence, lest the bath come to ruin, wherein Cerinthus the enemy of the truth baweth himself.

CHAP. XXVI.

Of Nicholas, and of such as of him are called Nicolaites.

Chap. 29. after the Greek.

At that same time the heresie of the Nicolaites sprung, which lasted not long, whereof the Revelation of St. John made mention. They beset, that he was one of the Deacons, ordained together with Steven, by the Apostles, to minister unto the poor. Clement Alexandrianus in his Third Book of Stromata reporteth thus of him. This Nicholas (saith he) having a beautiful woman to his wife, after the ascension of our Saviour, was descended of jealousy, and to clear himself of that crime, he brought forth his wife, and permitted him that list to marry her. But his followers say, that their doing is agreeable with that saying: that is, the flesh is to be bridled; and so following that doing and saying without all discretion, they sin without all shame in filthy fornication. But I hear that Nicholas accompanied with none other than his proper wife, which was allotted unto him by wedlock, and of his children, his daughters to have continued virgins, and his sonne to have remained uncorrupt. The case being thus, in that he brought forth his wife (over whom he was said to be jealous) into the midst of the Apostles, it was to clear him of the crime laid to his charge, and to teach the bridling of the flesh, by containing and restraining voluptuous lust and pleasure. He would not (as I suppose) according unto the precept, serve two masters, lust and the Lord. They say that Adamas after this manner taught, the flesh to be overcome and tamed, yielding unto it not one jot which might tend unto pleasure, and that the soul hereby should take increase, by faith and knowledge. Let this suffice to be spoken touching them which then depraved the truth, and suddenly came to nought.

CHAP. XXVII.

Of the Apostles which lived in wedlock.

Chap. 30. after the Greek.

Clement whose words lately we alledged, afterwards reciteth the Apostles which lived in wedlock, against them which reject marriage, saying: What? Do they condemn the Apostles? For Peter and Philip employed their industry to the bringing up their children. Philip also gave his daughters to marriage. And Paul in a certain Epistle stuck not to salute his wife, which therefore he led not about, that he might be the readier unto the ministry. Insum much then that we have made mention hereof, it will not seem tedious if we alledge another History worthy the noting, which he wrote in his seventh Book of Stromata, after this manner: They say St. Peter going to his house, and seeing his wife led to be executed, rejoiced greatly because of her calling, and cried out unto her vehemently, exhorting and comforting her, calling her by her name, and saying, O woman remember the Lord. Such was the marriage of the godly, and the sincere affection of faithful friends. And thus much as pertinent to my purpose, I thought good here to alledge.

CHAP. XXVIII.

Of the death of John and Philip the Apostles.

Chap. 31. after the Greek.

Of the death of Paul and Peter, of the time and the manner, of their resting place also after their departure hence, we have spoken before. And of John that he lived till this time, we have told a little before. But of his resting place or tombe, we are instructed by Polycrates his Epistle (this Polycrates was Bishop of Ephesus) which he wrote unto Victor Bishop of Rome, where he remembreth also Philip the Apostle, and his daughters, after this manner: For in Asia (saith he) the great founders of Christian Religion died, who shall rise the last day, at the coming of the Lord, when he shall come from heaven with glory to gather all the Saints. Philip one of the twelve Apostles, was buried at Hierapolis, and two of his daughters which led their whole life in virginity. The third whose conversation was directed by the Holy Ghost, rested at Ephesus. And John which leaned on the breast of our Saviour, who being also a Priest, wore the garment petasus, a martyr and a doctor, rested at Ephesus.

E 2

Thus

Polycrates Bishop of Ephesus, unto Victor Bishop of Rome. The Apostle called a Priest, he wore the called Petasus, ergo, Ministers had then peculiar apparel.

Thus much of their ends. In the Dialogue of *Cajus* mentioned before, *Proculus* (against whom he propoſed the queſtion) teſtifieth agreeable unto that before, of the death of *Philip*, and his daughter, ſaying : *After this the four Propheteſſes, the daughters of Philip, were at Hierapolis in Aſia; their ſepulchre is there to be ſeen, and their fathers alſo* : So far he. *Luke* in the *Acts of the Apoſtles*, maketh mention of the daughters of *Philip*, dwelling at *Caſarea* in *Judea*, and their father, which were indued with the gift of prophecy : ſaying : *We came to Caſarea, and entered into the houſe of Philip the Evangeliſt, which was one of the ſeven, and there made our abode. This Philip had four daughters which were Virgins and Propheteſſes. Thus much of the Apoſtles, and Apoſtolick times, and the things delivered unto us by holy Scriptures* : of the Canonical and diſallowed Scriptures, though read of many in many Churches : of the forged, and farre from the Apoſtolick rule, as far forth as we could learn. Now to that which followeth.

Act. 21.

Chap. 32. after the Greek.

CHAP. XXIX.

The martyrdome of Simeon Biſhop of Jeruſalem.

Aggeſippus writeth thus of *Simeon* martyrdome. *Simeon* the ſecond Biſhop of Jeruſalem was crucified An. Dom. 110. being an hundred and twenty years old. *Aggeſippus* writeth of the kindmen of Chriſt.

The Church of God was a pure Virgin 110. years after Chriſt.

After *Nero* and *Domitian*, under that Emperor whereof we mind now to intreat, the rumor went every where throughout the Cities, that perſecution was raiſed againſt us Chriſtians, through popular ſeditions, in the which we learned, that *Simeon* the ſon of *Cleophas*, the ſecond Biſhop of Jeruſalem, ended his life with martyrdome. Hereof *Aggeſippus* a witneſs, whole words we have oft alleaged. For he writing of certain Hereticks, giveth us to underſtand, how the aforeſaid *Simeon* being then diversly by them accuſed to be a Chriſtian, was ſcourged for the ſpace of many dayes, ſo that the Judge and his company was marvellouſly amazed, and in the end he dyed a death agreeable with the paſſion of Chriſt. But let us hear the Hiſtoriographers own words, *Certain* (ſaith he) of the Hereticks accuſed *Simeon* the ſon of *Cleophas*, that he linqually deſcended of the ſtock of *David*, and that he was a Chriſtian. He ſuffered Martyrdome, being an hundred and twenty years old, under *Trajan* the Emperor, and *Atticus* the Conſull. The ſame *Aggeſippus* reporteth, that his accuſers (enquiry being then made of ſuch as came of the Royall Bloud among the Jews) were found to have their originall of the Royall Jewiſh Tribe. Whoſoever weigheth this with himſelf, he will confeſs, that this *Simeon* was of them, which both heard and ſaw the Lord, in that he lived ſo long a time, and in that the Goſpel maketh mention of *Mary Cleophas*, whoſe ſon we have ſaid before this *Simeon* to have been. Again the ſame Hiſtoriographer writeth, how that certain others of the poſterity of ſome one of them called the brethren of our Lord, namely *Jude*, were alive untill the ſame time, yea after the teſtimony of them which under *Domitian* were tried for the true faith of Chriſt. For thus he writeth : *They came and governed whole Churches, as Mary Magdalene, being alſo of the kindred of Chriſt. When peace now had poſſeſſed the Churches, they remained alive unto the time of Trajan the Emperor, untill the aforeſaid Simeon, the Lords coſin germane, the ſon of Cleophas, being ill intreated of Hereticks, accuſed under Atticus the Conſull, and often ſcourged, tolerated ſuch martyrdome that all wondered, and the Conſull himſelf marvelled, how that he being an hundred and twenty years old, was able to endure that bitter torment. To be ſhort, in the end he was by commandment crucified.* Unto the aforeſaid the ſame Hiſtoriographer annexeth this : *Unto thoſe times the Church of God remained a pure and uncorrupted Virgin. For ſuch as endeavoured to corrupt the perfect rule and the ſound preaching of the Word (if then there were any ſuch) hid themſelves unto that time in ſome ſecret and obſcure place, but after that the ſacred company of the Apoſtles was worn out and come to an end, and that generation was wholly ſpent, which by ſpecial favour had heard with their ears the heavenly wiſdom of the Sonne of God, then the conſpiracy of deteſtable error through deceits of ſuch as delivered ſtrange doctrine, took rooting. And becauſe that not one of the Apoſtles ſurvived, they publiſhed boldly with all might poſſible, the doctrine of falſhood, and impugned the open, maniſeſt, and known truth. Thus of theſe things bath this Hiſtoriographer writen. Now to that which followeth by order of Hiſtory.*

CHAP.

CHAP. XXX.

How Trajan caused the inquisition for Chriſtians to ceaſe.

Chap. 39. after the Greek.

So great a perſecution was raiſed againſt us in ſundry places, that *Plinius Secundus* a notable Preſident made relation thereof unto the Emperor, being very much moved with the number of Martyrs, which ſuffered death for the teſtimony of their faith, ſignifying withall, that they committed no hainous offence, nor tranſgreſſed any law, ſaving that they ſaſe before day, and celebrated Chriſt with Hymns as God : forbidding adulteries, and ſlaughter, with ſuch other like abominable facts, ſhewing conformity in all things agreeable unto the laws. After which report, it is written that *Trajan* commanded by Edict, that the Chriſtian Nation ſhould not be enquired for, but if haply they were found, they ought to be puniſhed. By which Edict, the vehement heat of that grievous perſecution was ſomewhat qualified, yet nevertheless, there was ſcope enough left for ſuch as were willing to afflict us. So that in one place the people, in another place the Princes and Rulers of the Regions layd wait for our men, whereby ſeverall perſons ſuffered martyrdome in their Provinces, and ſundry of the faithfull ſundry kinds of death, without open or maniſeſt perſecution. Which Hiſtory we have taken out of the Latine Apology of *Tertullian*, whereof we have alleaged ſomewhat before, by interpretation thus : *Although we have known the inquisition directed for us to be inhibited, it was by reaſon of Plinius Secundus Preſident of the Province, which having condemned ſome of the Chriſtians, and deprived ſome others of their dignities, was moved with the greatneſs of the multitude, and doubted what was beſt to be done. He made the Emperor Trajan privy thereof, ſaying : That he found nothing in them that was impious, but that they reſuſed the worſhipping of Images, ſignifying this withall, that the manner of the Chriſtians was to viſit before day, to celebrate Chriſt as God : and to the end their diſcipline might ſtrictly be obſerved, they forbid ſhedding of blood, adultery, fraud, traitorous dealing, and ſuch like. For answer hereunto, Trajan wrote again : that there ſhould be no inquisition for Chriſtians, but if they were met with, they ſhould be puniſhed. And thus went the affairs of the Chriſtians then.*

Tertullian Aply. c. 2.

CHAP. XXXI.

Of Evarellus the fourth Biſhop of Rome.

Chap. 34. after the Greek.

Among the Biſhops of Rome, whenas the aforeſaid Emperor had raignd three years, *Clemens* committed the Miniſtery unto *Evarellus*, and finiſhed his mortal race, when he had governed the Church, and Preached the Word of God the ſpace of nine yeares.

Evarellus.

CHAP. XXXII.

How after Simeon, Juſtus ſucceeded, the third Biſhop of Jeruſalem, and of the famous Biſhops then living in the world.

Chap. 35. after the Greek.

After *Simeon* had ſuch an end as before we have reported, a certain Jew called *Juſtus*, *Juſtus* Biſhop of Jeruſalem, one of that infinite number, which of the Circumciſion believed in Chriſt, was placed in the Biſhops See of Jeruſalem. And unto that time, *Polycarpus* a Diſciple of the Lord, and miniſtered unto him. At the ſame time flouriſhed *Papias* Biſhop of Hierapolis, a man paſſing eloquent, and expert in the Scriptures. And *Ignatius* likewiſe unto this day, amongst moſt men famous, the ſecond Biſhop by ſucceſſion after *Peter* of the Church of Antioch. The report goeth, that this *Ignatius* was ſent from Syria to Rome (for the confeſſion of his faith) to be food for wild beaſts, who paſſing through *Aſia* curiouſly garded with a great troope of Keepers, confirmed the Congregations throughout every City where he came, with Preaching of the Word of God and wholeſome exhortations, and ſpecially giving charge to avoid the Hereties lately ſprung and at that time overflowing, and to cleave ſtedfaſtly unto the traditions of the Apoſtles, which, for the avoiding of error and corruption, he thought very neceſſary to be diligently written. And being at *Smyrna* where *Polycarpus* was Biſhop, he wrote an Epistle unto the Church of *Ephesus*, making mention of *Oncimus* their Paſtor : another

Polycarpus Biſhop of *Smyrna*.
Papias Biſhop of *Hierapolis*.
Ignatius Biſhop of *Antioch*.

another unto the Church of *Magnus* lying on the River *Meander*, making mention of *Dama* their Bishop. Another unto the Church of *Trallus*, whose overseer then was *Polycarpus*: and besides these Epistles, he wrote unto the Church of *Rome*, prefixing an exhortation, lest that they refusing martyrdom, should be deprived of the hope laid up for them. But it may seem needfull, that we allege thence some part of the words for proof hereof, for thus he writeth: * *From Syria (saith he) unto Rome, I strive with beasts, by sea, by land, nights and dayes, fettered among ten Leopards, that is, a band of soldiers, and the more benefit they receive the worse they become. I thus exercised with their injuries am the more instructed, yet hereby am I not justified, I desire to enjoy the beasts: prepared for me, which I wish to fall upon me with fierce violence: yea, I will allure them forthwith to devour me; that they abstain not from me, as they have left some for fear untouched. If they as unwilling will not, I will compell them to fall upon me. Pardon me, I wrote well what this shall avail me. Now do I begin to be a Disciple, I weigh neither visible, nor invisible things, so that I gain Christ, let fire, gallows, violence of beasts, bruising of the bones, racking of the members, stamping of the whole body, and all the plagues invented by the mischief of Satan light upon me, so that I win Christ Jesus.* This he wrote from the aforesaid City, unto the Churches before named. And being beyond *Smyrna*, he wrote unto the Churches of *Philadelphia*, and *Smyrna*, and severally to *Polycarpus* their Bishop, and to the Congregation of *Antioch*, praying him to be carefull of the business there, namely, about the election of a Bishop in his room. This *Ignatius* writing unto the Church of *Smyrna*, reporteth certain words uttered by Christ, which I found I wot not where: *I know and believe that he was in the flesh, after the Resurrection; for coming unto them: which were with Peter, he said unto them: Come, feed me, and know that I am not a spirit without body, and anon they felt him, and believed.* *Irenaeus* also knew his martyrdom, and remembered his Epistles, writing thus: *Even as one of our men condemned unto the beasts for the confession of his faith said: Inasmuch as I am the wheat of God, I am to be grinded by the teeth of beasts, that I may be found pure bread or fine manchet.* And *Polycarpus* maketh mention hereof in the Epistle under his name unto the *Philippians*, writing thus: *I beseech you all, that you be obedient, and exercise patience, which you have thoroughly seen, not only in blessed Ignatius, Rufus and Zotimus, but in divers of your selves, and in Paul, with is the rest of the Apostles, being persuaded for certain, that all these ran not in vain, but in faith and righteousness, now resting them with the Lord in the place appointed due for their desert, with whom they suffered together.* They loved not this present world, but him that died for our sins, and rose again for our sakes. Again, he addeth: *Both you and Ignatius, wrote unto me, that if any did travell unto Syria, he might convey thither your letters, of which I will be carefull, if sit opportunity be offered, whether I my self go or send, that your business there may be dispatched.* According unto your request, I have sent you the Epistles of Ignatius, both unto us written, and the others in my custody annexed unto this Epistle, where you may gain much profit. They contain faith and patience, and all manner of edifying in the Lord. Thus much concerning *Ignatius*, whom *Herod* succeeded in the Bishoprick of *Antioch*.

CHAP. XXXIII.

Of the Evangelists then flourishing.

Among them which were then famous was *Quadratus*, whom they say (together with the daughters of *Philip*) to have been endued with the gift of prophesying. And many others also at the same time flourished, which obtaining the first step of Apostolical succession, and being as divine Disciples of the chief and principall men, builded the Churches every where planted by the Apostles: and preaching and sowing the celestial feed of the Kingdom of heaven throughout the world, filled the barns of God with increase. For the greater part of the Disciples then living, affected with great zeal towards the Word of God, first fulfilling the heavenly commandment, distributed their substance unto the poor: next taking their journey, fulfilled the work and office of *Evangelists*, that is, they preached Christ unto them which as yet heard not of the doctrine of faith, and published earnestly the doctrine of the holy Gospel. These men having planted the faith in sundry new and strange places, ordained there other Pastors, committing unto them the tillage of the new ground, and the oversight of such as were lately converted unto the faith, passing themselves

themselves unto other people and countries, being holpen thereunto by the grace of God which wrought with them; for as yet by the power of the Holy Ghost they wrought miraculously, so that an innumerable multitude of men, embraced the Religion of the Almighty God at the first hearing with prompt and willing minds. Insum that it is impossible to rehearse all by name, when and who were Pastors and *Evangelists* in the first succession after the Apostles in the Churches scattered throughout the world, it shall seem sufficient only to commit to writing and memory, the names of such as are recorded unto us by tradition from the Apostles themselves, as of *Ignatius* in the Epistles before alledged, and of *Clement* mentioned in the Epistle which for undoubted he wrote unto the *Corinthians*, in the person of the *Roman* Church, where he imitating very much the Epistle written unto the *Hebrews*, and alledging thereof whole sentences word by word, manifestly proveth, that this Epistle was relict new, neither of late found: wherefore it seemed good to number it among the rest of the Apostles writings. Wheras *Paul* wrote unto the *Hebrews* in his mother tongue, some affirm that *Luke* the *Evangelist*, some other (which seemeth more agreeable) that *Clement* transcribed it, for both the Epistle of *Clement*, and that unto the *Hebrews*, use the like manner of speech, and differ not much in sense.

CHAP. XXXIV.

Of the Epistle of Clement, and other writings falsely fathered upon him.

WE have to learn that there is a second Epistle of *Clement*, yet not so notable and famous as the former, and we know that the Elders did neither use, neither alledge it. Now divers have thrust out in his name certain babbling and tedious Commentaries, containing the Dialogues of *Peter* and *Apion*, which none at all of the Elders have mentioned, neither do they observe the sincere form and rule of the Apostolick Doctrine.

CHAP. XXXV.

Of the Writings and Works of Papias.

THE undoubted writings of *Clement* are apparent. We have spoken likewise of the writings of *Ignatius* and *Polycarpus*. The writings of *Papias* are said to be five Books, entitled, *The Exposition of the Lords Sermons*. Of these *Irenaeus* reporteth as written alone by this man, saying thus: *This Papias the auditor of John, the companion of Polycarpus, of good antiquity, resideth in the fourth Book of his writings, for he wrote five. Thus far Irenaeus.* *Papias* himself in the Preface to his Books signifieth, that he neither heard, neither saw the Apostles, but received the undoubted doctrine of the faith of their familiars and Disciples, when he saith: *It shall not seem grievous unto me, if that I compile in writing, and commit to memory the things which I learned of the Elders, and remember as yet very well, with their expositions, being fully certified of the truth thereof. Neither am I pleased with such as say many things: (as many are accustomed to do) but with such as teach true things: neither with such as repeat strange precepts, but with such as alledge the things delivered of the Lord for the instruction of our faith, proceeding from truth it self. If any came in place which was a follower of the Apostles, forthwith I demanded the words of the Elders: what Andrew, what Peter, what Philip, what Thomas, or James, or John, or Matthew, or any other of the Lords Disciples: what Ariston, and the Elder John, Disciples of the Lord had said. I believe verily not to profit my self so much by their Writings or Books, as by the authority of the persons, and the lively voice of the reporters, making relation thereof. It may seem worth the noting, that by these works we mark the name of John to be twice repeated. The first numbered with Peter, James, Matthew, and the rest of the Apostles, signifying John the *Evangelist*: the second with a different term, without the Catalogue of Apostles, joining him with Ariston, and plainly calling him the Elder: that hereby the truth of the History may appear, which declareth two of the same name to have been in Asia and two several monuments of them both to be at Ephesus, whereof both as yet bear the name of John, which may not lightly be passed over of us: for it is very like, that the second (unless ye are pleased with*

* The Epistle unto the Hebrews undoubtedly is Pauls written by him in Hebrew, but translated into Greek, by Clement Bishop of Rome, or by the report of Clement Bishop of Alexandria. (as Euseb. l. 6. c. 13. writeth) translated by Luke the Evangelist. Chap. 9. after the Greek.

Chap. 35. after the Greek.

Irenaeus.
Papias in the Proem to his History.

John the Evangelist.

* Chap. 36. after the Greek.
Ignatius Epist. ad Rom.

Ignatius Epist. ad Smyrneses.

Irenaeus l. 5.

Polycarpus Epist. ad Phil. lip.

Herod.

Chap. 27. after the Greek.

Quadratus.

with the first) saw that revelation, which beareth the name of *John*, *Papias* then (of whom we spake before) confesseth himself to have heard the words of the *Apostles* of them which were their followers, namely, of *Arifion* and *John the Elder*. For oftentimes by mentioning them, he alledgeth their traditions in his Books. I suppose these things to have been spoken to good purpose. Again, to that which hath been already spoken, I think it not amiss to adde out of the Books of *Papias*, things very strange, which he reporteth to have received by tradition. Before we have written how that *Philip the Apostle*, together with his daughters, had his abode at *Hierapolis*; now we have to signifie, how that *Papias* remaining amongst them, reporteth a certain History, told him by the daughters of *Philip*. He writeth that a dead man rose to life again, and moreover, another miraculous thing to have happened to *Iustus*, whose surname was *Barsabaz*, that he drunk deadly poyson, and took thereby no harm, the goodness of God preserving him. The History of the *Acts* declareth of this *Iustus*, how that after the Ascension of our Saviour, the *Apostles* severed him together with *Matthias*, praying over them, that either of them might be allotted into the place of *Judas* the traitor, to the compleat number of the *Apostles*: They appointed two, Joseph called *Barsabaz*, by surname *Jullus*, and *Matthias*. Certain other things the same Writer reporteth, of the which, some he received by tradition and word of mouth, also certain strange parables of our Saviour, mixt with fabulous doctrine, where he dreameth that the Kingdome of Christ shall corporally here upon earth last the space of one thousand years, after the resurrection from the dead. Which Error (as I suppose) grew hereof, in that he received not rightly the true and mysticall meaning of the *Apostles*, neither deeply weighed the things delivered of them by familiar examples. For he wssa man of small judgment, as by his Books plainly appeareth. Yet hereby he gave unto divers Ecclesiastical persons occasion of Error, which respected his Antiquity. Namely unto *Irenaeus* and others, if there be any found like minded. Other traditions be alledged of *Arifion*, and *John the Elder*, unto the which we refferre the studious Reader: Yet one thing touching *Mark the Evangelist*, the which he reporteth, we may not omit: for thus he writeth, *The Elder (meaning John) said, Mark the interpreter of Peter, look what he remembered, that diligently he wrote, not in that order in the which the Lord spake and did them. Neither was he the hearer, or follower of the Lord, but of Peter; who delivered his doctrine not by way of Exposition, but as necessity constrained: so that Mark offending nothing, in that he wrote as he had before committed to memory. Of this one thing was he carefull, in omitting nothing of that he had heard, and in delivering that was false. So far of Mark.* Concerning *Matthew*, he writeth thus: *Matthew wrote his Book in the Hebrew tongue, which every one after his skill interpreted by allegations. Papias alledged testimonies out of the first Epistle of John and Peter. He expounded a certain History of a woman accused before Christ of many crimes, written in the Gospel after the Hebrews. Of these things thus much we suppose to have been necessarily spoken, and added unto that which went before.*

Acts 1.
Papias was of the heretic of the *Chilists*. Tradition and, not the truth led him thereunto.

Irenaeus a *Chilist*.
Papias reporteth of *Mark* the *Evangelist*.

Matthew.

The End of the Third Book.

THE

THE
FOURTH BOOK
OF THE
ECCLESIASTICAL HISTORY
OF
Eusebius Pamphilus, Bishop of *Cæsarea* in *Palestina*.

CHAP. I.

What Bishops were of Rome and Alexandria, in the time of Trajan the Emperor.



About the twelfth year of the reign of *Trajan*, after the death of the Bishop of *Alexandria* before mentioned, *Primus* was placed the fourth Bishop after the *Apostles*. The same time *Alexander* (when *Eusebius* had governed full eight years) was the eight Bishop of the Church of *Rome* after *Peter* and *Paul*.

An. Christ. 111.
Primus.
Alexander.

CHAP. II.

What calamities the Jews suffered in the time of Trajan.

THE doctrine of our Saviour, and the Church of Christ so flourished, that daily it increased, and was more and more furthered. But the calamities of the Jews grew so great, that one mischief ensued upon another. When the Emperor was now come to the eighteenth year of his reign, the rage of the Jews was so stirred, that a great multitude of their Nation was destroyed. For at *Alexandria*, and throughout the rest of *Egypt*, and *Cyrene*, the Jews (as if they had been possessed of a raging, seditious and fanaticall spirit) so beset themselves, that they made an uprose among the *Gentiles* where they abode, and kindled such fiery sedition, that the year following they waged great wars, *Lupus* then being President throughout *Egypt*. In the first battle the Jews had the victory. Then the *Gentiles* fled to *Alexandria*, and as many Jews as they found there, they took and executed. The Jews which wandered throughout *Cyrene* (a Region of *Egypt* being destitute of aid) spoiled the country of corn and cattel, having one *Lucas* to their Captain: against whom the Emperor sent *Marcus Turbo*, with a great power of footmen and horsemen by land, and with a navy by sea, who neither in short space, nor without long and cruell wars, slew many Myriads of the Jews, not only of them of *Cyrene*, but also of the *Egyptians* which aided their King and Captain *Lucas*. The Emperor also suspecting the Jews which inhabited *Mesopotamia*, lest that they traitorously should joyn with the other, commanded *Lucius Quincius* to banish them the Province: who having gathered an host, marched towards them, and joyning with them, slew a great multitude of the Jews there abiding, for the which fact he was appointed by the Emperor, President of *Judea*. These things have the heathen Historiographers then living described, for the knowledge of the posterity following.

The rebellion and tumults of the Jews in *Egypt*.
An. Christ. 117.

The calamities of the Jews in *Mesopotamia*.

CHAP. III.

Of them which in the reign of Adrian published Apologies in defence of the faith.

WHEN *Trajan* had reigned twenty years wanting six months, *Adrianus* succeeded him in the Empire: unto whom *Quadratus* dedicated a Book, intituled *An Apology of the Christian Faith*. For certain spitefull and malicious men, went about to molest the Christians. This Book is as yet extant among divers of the brethren, and a copy thereof remaineth with us: wherein do appear perspicuous notes of the understanding and true Apostolick doctrine of this man. That he was of the ancient Elders, it may be gathered by his own testimony, where he writeth thus: *The works of our Saviour were manifest and open, for they were true. Such as were healed, and raised from the dead, were not only*

An. Christ. 119.

Quadratus.
Apolog.

only

Arifides an
Arabian Philo-
sopher
wrote an Ap-
ology of the
Christian
faith.

The Ecclesiastical History L I B . 4 .

only healed, and raised in fight and outward flow, but they continually and constantly remained such indeed. Neither lived they only the times that our Saviour had his abode here on earth, but a long time after his ascension, yea, and a number of them unto our time. Such a man was *Quadrantius*, published an *Apology* (as *Quadrantius* did before) of the Christian Faith, with a Dedicatory Epistle unto *Adrian* the Emperor, which Book of his is kept of many even to this day.

CHAP. IV.

Of the Bishops of Rome and Alexandria, under *Adrian*.

And Danti
122.

The third year of this Emperors reign, *Alexander* Bishop of *Rome*, after that he had governed ten years, departed this life, whom *Xystus* succeeded. And about that time *Primus* Bishop of *Alexandria*, when he had preached there twelve years, died: after whom *Iustus* succeeded.

CHAP. V.

The number and the names of the Bishops of *Jerusalem*, from our Saviour, unto the eighteenth year of *Adrian*.

Fifteen Bi-
shops of *Jeru-
salem* from the
Apostles, un-
to the eigh-
teenth year of
Adrian, all *He-
brews*.

Telephorus Bi-
shop of *Rome*.
Eumenus Bi-
shop of *Alex-
andria*.

The years of the Bishops of *Jerusalem* I find written no where. It is said, they continued a short time. Only out of certain Books I have learned, that untill the destruction of the *Jews* under *Adrian*, there were fifteen Bishops of *Jerusalem* successively, all which they say by ancient line to have been *Hebrews*, and sincerely to have embraced the Word of God, and there to have been thought worthy to rule by such as then could well judge of such things. For the Church then stood by the wisdom of the faithful *Hebrews*, which, continued from the Apostles unto that calamity, in the which the *Jews* rebelling against the *Romans* with no small wars were overthrown. Because that then the Bishops of the circumcision failed, I think it necessary to name them from the original. The first was *James*, called the brother of the Lord: the second *Symon*: the third *Iustus*: the fourth *Zachens*: the fifth *Tobias*: the sixth *Benjamin*: the seventh *John*: the eighth *Matthias*: the ninth *Philip*: the tenth *Sennecas*: the eleventh *Iustus*: the twelfth *Levi*: the thirteenth *Ephrem*: the fourteenth *Joseph*: the fifteenth, and last of all *Judas*. So many Bishops were there of *Jerusalem* from the Apostles times unto the said *Judas*, and all of the circumcision. In the twelfth year of the reign of *Adrian*, after that *Xystus* had been Bishop of *Rome* ten years *Telephorus* succeeded him, being the seventh from the Apostles. After a year and few months *Eumenus* was chosen Bishop of *Alexandria*, the sixth by succession, whereas his predecessor had governed that Church eleven years.

CHAP. VI.

The last besieging of the *Jews* in the time of *Adrian*.

Rufius Procu-
rator of *Ju-
dea*.

Barcochbas
the Jews Cap-
tain.

The Jews be-
ing foyled, *Je-
rusalem* was
taken.

When the Jewish rebellion waxed vehement and grievous, *Rufius* Lieutenant of *Judea*, being sent with a great power from the Emperor, diligently withstood their fury, and forthwith slew an innumerable multitude of men, women, and children, destroying (as by law of arms it was lawful) their Regions and Countries. The *Jews* had then to their Captain one *Barcochbas*, which by interpretation is a Star, a man given to murder and theft. But for the signification of his name, he layd shamefully, saying, He was come from heaven, as light to shine comfortably in the face of the *Jews*, being now oppressed with slavery and bondage, and afflicted to death. For when the wars in the 18. year of the Emperor *Adrian*, waxed hot about the town *Bethsura* (which was very strong, and belonging to *Jerusalem*, neither far distant) the siege lasting longer than was looked for, and the rash raisers of sedition, by reason of famine were ready to yield up the last gasp, and the author of this madness had received his desert (as *Ariften Pallens* writeth) this whole Nation was banished that town, and generally the whole country of *Jerusalem*, by the Laws, Decrees and appointment of *Adrian*, so that by his commandment it was not lawful for these silly souls, to behold their native soil, no not as far off from the top of an hill. This City then to the utter ruine of the Jewish Nation, and the manifold over-throw

throw of the ancient inhabitants, being brought to confusion began to be inhabited of strange Nations, and after that it was subdued to the Roman Empire, the name was quite changed, for unto the honour of the conqueror *Elmus Adrianus*, it was called *Elia*. And of this Church being gathered thither of the *Gentiles*, *Mark* was the first Bishop, after them of the circumcised. Whereas the Churches of God now shined as Stars throughout the world, and the faith of our Lord and Saviour *Jesus Christ* flourished, Satan enemy to all honesty, as a hypocrite adversary to the truth, and mans health and salvation, impugneth the Church with all means possible, and when he had first armed himself against her with outward persecution, now he used the aid of crafty jurgers, as fire instruments and authors of perdition, to the destruction of silly souls. Which jurgers, and impostors bearing the same name and title, and in shew professing the same doctrine with us (by his subtle invention) might the sooner lare the faithful in the slippery way of perdition: & under pretence of reducing them to the faith, to overthrow them in the whirlpool and deep dungeon of damnation. From *Alexander* therefore (whom before we termed the successor of *Simon*) there sprang up a doubtful, viperous, and twofold heresie, by the means of Satan, having two heads for captains, varying among themselves *Saturminius* of *Aniach*, and *Basilides* of *Alexandria*, whereof the one throughout *Syria*, the other throughout *Egypt*, published heretical and detestable doctrine. *Irenaeus* saith, that *Saturminius* for the most part dreamed the same with *Alexander*: but *Basilides* under pretence of more mystical matters, enlarged his device infinitely, inventing monstrous fables, to the furtherance of his heresie.

CHAP. VII.

What hereticks and Ecclesiastical Writers lived then.

Whenas many Ecclesiastical persons in those dayes, strived in the behalf of the truth, and contended with sure and certain reasons, for the Apostolick and Ecclesiastical doctrine: some also have exhibited instruction to the posterity by their Commentaries, levelling at the foresaid heresies, of which number one *Agrippa Casper*, a stout Champion, and a famous writer of those times, published a confutation of *Basilides*, discloeing all his Satanical juggling. Having displayed his secrets, he reporteth that *Basilides* wrote twenty four Books upon the Gospel, saying unto himself Prophets, whom he called *Barcabas*, as *Barcochbas*, and certain others, never heard of before: inventing those barbarous names to amaze the hearers withall: teaching that indifferently things offered to Idols may be eaten: that in time of persecution, the faith with perjury may be renounced: commanding silence after the manner of *Pythagoras*, for the space of five years. And such like heresies of *Basilides*, the said Writer hath plainly confuted. *Irenaeus* writeth, that in the time of these two, *Carpocrates* lived, the father of the heresie, which the *Gnostici* hold, who thought good not to publish the sorcery of *Simon* privily, after his manner, but openly, glorying of charmed love drinks, of devilish and drunken dreams, of assidant and associate spirits, with other like allusions. They teach farther, that who so will attain unto the perfection of their mysteries or rather abominable deviles, must work such facts, be they never so filthy, otherwise can they not overcome (as they term them) the secular Potentates, unless every one play his part after the same secret operation. So it came to pass, that Satan rejoicing in his devilish subtilty, seduced many of them thus already snared, whom he led to perdition, by the means of such wicked Ministers, and gave hereby great occasion to the infidels, of blasphemy against the divine doctrine, and spread a great slander, in that the fame of them was bruted abroad throughout Christendome. By this means it fell out often, that the Infidels of those times conceived a wicked, absurd, and shameful opinion of us, saying that we used the unlawful company of mothers, and sisters: that we fed upon the tender infants and sucklings. But these reports prevailed not long, for the truth tried it self, and in time following shined as the Sun-beams. For the sleights and subtilties of the adversaries turned to their own confusion, whilst that new heresies daily sprung, creeping one upon another, the latter taking place, the former vanished away, and increasing into divers and manifold sects, changing now this way, anon that way, they were destroyed. The brightness of the Catholick and only true Church, continuing always the same, increased and enlarged daily the bounds thereof, that the gravity, sincerity, liberty and temperancy of godly conversation and Christian Philosophy, shined and flourished among all Nations, both of the *Grecians* and *Barbarians*.

and called af-
ter the Empe-
rors name *El-
ia*.

Mark of the
Gentiles, the
first Bishop of
Jerusalem.
When per-
secution fell
then heresie
sprang.

Menander.

Saturminius and
Basilides.

Irenaeus lib. 2.
cap. 22. 23.

Agrippa Casper
confuted *Basi-
lides*.

Barcabas.
Barcochbas.

Irenaeus lib. 1.
cap. 24.
The opinions
of the *Gnostici*,
whose father
was *Carpocra-
tes*.

The hereticks
were a slander
unto Christian
Religion.

Falshood, van-
isheth away,
the truth re-
maineth still.

Barbarians: Thus this slander slid away with the time, and the doctrine famous among us, and furthered of all men, specially for the piety and modesty for the divine and mystical rules thereof, took place: so that from that time unto this day, none durst note the fame of any heinous crime or infamy, as they durst before, which conspired against us and the Christian faith. But the truth brought forth many in those dayes which contended and dealt with the hereticks, some with invincible arguments, without the Scriptures: some with manifest proofs and authority of Scripture, confuting their heretical opinions.

CHAP. VIII.

What notable Writers lived then.

Eusebius.

*Justinus Apol.
pro Christianis.*

OF this number was *Eusebius*, whom we have before oftentimes alledged, one living in the time of the *Apostles*, who in five Books wrote the sincere tradition of the *Apostles* Preaching, signifieth his own time, and making mention of such as in former times erected Idols, where he writeth thus: *To whom they erected Idols and monuments, and hallowed temples, it is well known. Antinous the servant of Adrianus Cæsar, had a festivall triumph celebrated in our dayes, called after his name, Antinous wrestling. They builded him a City after his name called Antinoia, they consecrated Priests, and appointed Prophets. At the same time Justinus Martyr, an imbracer of the true Philosophy, well studied and exercised in the doctrine of the Gentiles maketh mention of the same man, in his Apology unto Antoninus, writing thus: It shall not seem impertinent, if that we propose unto you, the remembrance of Antinous, and of that which they celebrate in his name, whom all do worship as it were for fear, whereas they know well enough, who, and whence he was. The same Justinus maketh mention of the wars held against the Jews, saying thus: In the Judaicall wars, fresh before your eyes, Barchochebas a Captain of the Jewish rebellion, commanded the Christians only to be grievously punished, unless they renounced Christ and blasphemed God. In the same place he declareth, how that not rashly, but after good adviement taken, he left Paganisme, and imbraced the true and only piety. For my self, (saith he) delighted with the doctrine of Plato, hearing that the Christians were led captives, neither fearing death, neither any torments which are accounted terrible, I thought it could not be, that this kind of men were subject unto malice, and set on pleasure. For what voluptuous person, or intemperate, or delighted with devouring of mans flesh, can so imbrace death, that he be deprived of his desire, and not rather endeavour, that this may alwayes last, that he be able to deceive Princes, and not betray himself to death? Moreover, this Justinus writeth, how that Adrianus, receiving letters from *Serenus Graniannus* a noble President, signifying in the behalf of the Christians, that it was very injurious that for no crime, but only at the out-cry of the people, they should be brought and executed; wrote again unto *Minutius Fundanus* Proconsul of *Asia*, and commanded, that none, without grievous crime and occasion, should be put to death. The copy whereof, observing the Latin phrase, as much as in him lay, he added, prefixing these few words: And whereas we might justly require, by virtue of the Epistles of the most victorious and notable Cæsar Adrian your father, that as he graciously commanded, so sentence should be given: yet we require not this as commanded by Adrian, but inasmuch as you know, that as the request of the people, justice is to be craved. We have annexed the copy of *Adrianus* his Epistle, to the end you may understand, we tell nothing but that which is true. For thus he wrote.*

CHAP. IX.

The Epistle of Adrian the Emperor, that no Christian be accused, neither suffer without just cause.

*Adrian the
Emperor writeth
in the behalf
of the Christians.*

UNTO *Minutius Fundanus*, Proconsul of *Asia*, *Adrian* sendeth greeting: I received an Epistle from *Serenus Graniannus*, that right worthy man, thy predecessor; the occasion whereof I cannot with silence leave untouched, lest that thereby men be troubled, and a gaffe left open to the malice of the Sycophants. Wherefore if your Provincials can prove ought against the Christians whereof they charge them, and justifie it before the barre, let them proceed; and not approach them only for the name, with making outcries against them. For it is very expedient, that if any be disposed to accuse, the accusation be thoroughly known of you, and sifted. Therefore if any accuse the Christians, that they transgress the laws, let that you judge

judge and punish according to the quality of the offence. But in plain words, if any upon spite or malice, in way of cavillation complain against them, See you chastize him for his malice, and punish him with revengement. This was the Epistle of *Adrian*.

CHAP. X.

What Bishops there were of Rome and Alexandria in the time of Antoninus.

AFter that *Adrian*, ruling in the regal Scepter the space of one and twenty years, had run the race of his natural life, *Antoninus* called *Pius*, succeeded him in the Empire. In the first year of whose reign, *Telephorus* having governed the Ecclesiastical See eleven years, departed this life, whom *Hyginus* succeeded. *Irenæus* writeth, that this *Telephorus* was crowned at his death with martyrdom, and signifieth withall, that in the time of the said *Hyginus*, *Valentinus* the inventor of his own heresie, and *Cerdon* author of that error, which *Marcion* afterwards sucked, were manifestly known at *Rome*. For thus he writeth.

*Adrian the
Emperor died
An. Dom. 146.
him succeeded
Antoninus Pius.
Hyginus Bishop
of Rome.
Iren. l. 3. c. 3.*

CHAP. XI.

The report of Irenæus; touching the grand hereticks of that time, with the succession of the Bishops of Rome and Alexandria.

Valentinus came to *Rome* in the time of *Hyginus*, he flourished under *Pius*, and continued unto *Anicetus*. *Cerdon* likewise (whom *Marcion* succeeded) came under *Hyginus* the ninth Bishop from the *Apostles*. Who having professed his faith, one while persevered, another while taught privily, afterwards confessed his error: and sometime being repented for the doctrine which he had corruptly taught, he restrained the company of the brethren. This he wrote in his third book against heresies. *Cerdon* taking occasion of error from such as were *Simons* adherents abiding at *Rome* under *Hyginus* (the ninth by succession from the *Apostles*) taught that God, preached of the Law and Prophets, was not the Father of the Lord Jesus Christ. He said moreover, That Christ was known, the Father of Christ unknown: Christ was just, the Father good. After him succeeded one *Marcion* of *Pontus*, a shamelesse blasphemer, which increased this doctrine. *Irenæus* dilating that infinite profundity of matter, invented by *Valentinus*, subject to many errors, discloseth openly the malice of the heretick, being cloaked and concealed, as it were a serpent hid in his den. After this he remembreth one *Mark* by name, most expert in magical Arts, to have been in that time. For he revealing their prophane Ceremonies, and detestable myseries, writeth thus: Some prepare their wedding chamber, and accomplish the service to be said over them that are to be consecrated with charmed words: and having thus done, they call it a spiritual marriage, conformable to the celestial copulation. Some bring them to the water, and in baptizing, say thus: In the name of the unknown Father of all things, in the truth mother of all things, and in him which descended upon Jesus. Some other pronounce Hebrew words, so the end the young converts might therewith be the more amazed. But omitting these things, after that the fourth year of *Hyginus* was expired, *Pius* took the publick Ministry of the Church of *Rome*. At *Alexandria*, *Mark* was chosen their shepherd, when *Eumenius* had continued Bishop there thirtythree years. After *Mark* had been Bishop ten years, *Celadion* succeeded him in the Church of *Alexandria*. And at *Rome*, after the death of *Pius*, which departed the fiftieth year, *Anicetus* was placed Minister, under whom *Eusebius* faith of himself, that he came to *Rome*, where he remained unto the time of *Eusebius* his, But specially *Justinus* at that time, disposing the heavenly doctrine, in a Philosophers attire, contending by his Commentaries for the faith which he imbraced, wrote a book against *Marcion*, who at that present time lived, and was well known: For these are his words: *Marcion* of *Pontus* at this present teacheth such as hearken unto him, to believe in a certain god, greater than the maker of all things, who among all sorts of men, (aided by the subtilty of Satan) hath seduced many, to blaspheme, and to deny the maker of all things to be the Father of Christ, and to confesse some other that should be greater than he. As many as come of him are called Christians, even as it saith with Philosophers: though they be not addicted to the same precepts in Philosophy, yet the name of a Philosopher is common to all. To these he addeth: We have written a book against the heresie now reigning; if you please you may read it. The same *Justinus* hath valiantly encountered with

*Iren. l. 3. c. 4.
Valentinus.
Cerdon.*

*Iren. l. 1. c. 28.
29*

* This heresie is confuted by *Origen*.
*Epist. 4. 5.
Marcion of
Pontus.*

Iren. l. 1. c. 12.

*Pius Bishop of
Rome.
Marcus Bishop
of Alexandria.
Celadion Bish.
of Alexandria.
Anicetus Bish.
of Rome.
Eusebius.*

*Justinus Mar-
tyr.*

with the *Gentiles*, and dedicated Apologies in the defence of our Faith unto *Antoninus*, by surname *Pius*, and to the *Senate of Rome*, and declareth who, and whence he was, in his Apology, writing thus.

CHAP. XII.

The beginning of Iulianus Martyrs Apology for the Christian Faith.

Antoninus was called *Titus Ailius Adrianus*, unto *Antoninus Pius*, most noble Cæsar and true Philosopher, unto *Lucius* son of the Philosopher Cæsar, and adopted of *Pius*, favourer of learning, and unto the sacred Senate, with all the people of Rome, in their behalf, which among all sorts of men are unjustly hated, and reproachfully dealt withal: *Iulianus* the son of *Priscus Bacchus*, born in *Flavia* a new City of *Palestina* in Syria, one of them, and one for them all, do make this Request, &c. The same Emperor, receiving a supplication of others, in the behalf of the brethren in Asia, which were grieved with all kind of contumelies, practised upon them by their Provincials, graciously sent unto the commonalty of Asia this constitution.

CHAP. XIII.

The Epistle of Antoninus Pius, unto the Commons of Asia, in the behalf of the Christians, not to be persecuted.

THe Emperor Cæsar Marcus Aurelius Antoninus Augustus, Armenicus, Pontifex Maximus, fifteen times Tribune, thrice Consul, unto the Commonalty of Asia, sendeth greeting. I know the gods are careful to disclose hurtful persons. For they punish such as will not worship them more grievously than you do those whom you bring in trouble, confirming that opinion which they conceive of you, to be wicked and ungodly men. It is their desire in Gods quarrel rather to die than to live. So that they become conquerors, yielding their lives unto the death, rather than to obey your Edicts. It shall seem very necessary to admonish you of the earthquakes, which have and do happen among us, that being therewith moved, ye may compare our estate with theirs. They have more confidence to Godwards than you have. You during the time of your ignorance, despise other gods, condemn the Religion of the immortal God, banish the Christians which worship him, and persecute them unto the death. In the behalf of these men, many of the provincial Presidents have written heretofore unto our Father of famous memory, whom he answered in writing again, that they were not to be longer molested, unless they had practised treason against the Roman Empire. And many have given notice unto us of the same matter, whom we answered as our Father did before us. If any therefore hereafter be found thus busied in other mens affairs, we command that the accused be absolute and free; though he be found such an one, I mean faulty, and that the accuser be grievously punished. This Edict was proclaimed at Ephesus in the hearing of the great Assembly of Asia. Witnels hereof is *Meliton* Bishop of *Sardis* (which flourished at that time) in his profitable Apology for our doctrine, delivered unto the Emperor *Verus*.

CHAP. XIV.

Of Polycarpus Bishop of Smyrna.

Irenæus reporteth, that while *Anicetus* was Bishop of Rome, *Polycarpus* as yet lived, and came to Rome, and questioned with *Anicetus* concerning the day of Easter. Another thing yet he reporteth of *Polycarpus*, in his third book against heresies, which needfully must here be annexed: *Polycarpus* (saith he) was not only instructed by the Apostles, and conversant with many which saw Christ, but also of the Apostles ordained Bishop of Smyrna in Asia, whom we in our youth have also seen; for he lived long, and was very old, and as length finished this life with most glorious and renowned Martyrdom, when he had continually taught that which he learned of the Apostles, which the Church at this day delivereth for undoubted truth. All the Churches of Asia, and as many as unto this day succeeded him in that See, bear witness, that *Polycarpus* was more worthy of credit than *Valentinus* and *Marcion*, and than the whole rabble of perverse people. For he being at Rome in conference with *Anicetus*, converted many of the afore-

aforesaid hereticks unto the Church of God, preaching the one and only truth received of the Apostles, and delivered by the Church. There be yet alive which heard him reporting, how that *Iohannes* the Disciple of Christ entering into a bath at Ephesus to bain himself, and lying therein the heretic *Cerinthus*, departed the bath unbaind, and said: Let us depart hence, lest the bath fall; wherein *Cerinthus* has the sworn enemy of the truth baineth himself. And *Polycarpus* on a time meeting *Marcion* face to face, which said unto him: Dost thou know us? Answered, I know thee for the first begotten son of Satan. So zealous were the Apostles and their Disciples, that they communicated not in word, with the corrupters of the truth, according unto that of Paul: Eschew him that is an heretic, after the first and second admonition, knowing that such an one is perverse, and condemned a sinner by the testimony of his own conscience. There is extant an Epistle of *Polycarpus* unto the Philippians, very profitable for such as are careful of their salvation, where they may know the true character of faith, and the right rule of doctrine. So far *Irenæus*. *Polycarpus* in the fore-said Epistle unto the Philippians (at this day extant)alledgeth testimonies out of the former Epistle of *Peter*. When that *Antoninus* surnamed *Pius*, had ended twenty and two years in the Roman Empire, *Marcus Aurelius Verus*, and *Antoninus* his son, together with *Lucius* his brother succeeded him.

CHAP. XV.

The Martyrdom of Polycarpus, and divers other Saints in Smyrna, under Verus the Emperor.

VHen Asia was troubled with great persecutions, *Polycarpus* was crowned with martyrdom. And I suppose it necessary to pen in this our History his end, which at this day is published in writing. The Epistle is in the person of the Church, where he was President, unto the Parishes throughout Pontus, signifying the circumstance about *Polycarpus*, in this fort.

The Church of God which is at Smyrna, unto the Church at Philomillium, and unto all the Congregations of the holy Catholick Church throughout Pontus, mercy, peace, and the love of God the Father, and of our Lord Jesus Christ be multiplied.

We have written unto you, brethren, of sub as suffered martyrdom, and of blessed *Polycarpus*, who signed and sealed the perfection with his own blood. And before they make relation of *Polycarpus*, they rehearse the constancy and patience of other Martyrs, saying: The beholders were amazed, seeing the flesh of the Martyrs rent with scourges, even unto the inner veins and sinews, so that the most secret entrails of their bodies, their bowels and inward privities were piteously to be seen. Beholding again the sharp shafts of Sea-fish, and pibble stones strewed under the martyrs backs and bruised bodies, with every kind of torments that could be devised. Last of all they were thrown to be torn in pieces, and devoured of wild beasts. Specially they wrote of *Germanicus*, that he valiantly endured and overcame through the grace of God that corporal fear of death, grafted in the frail nature of man. For whenas the Proconsul exhorted him to relent, admonished him of his tender years, prayed him to pity his own case, being now in the flower of his youth: he without intermission, enticed the beasts to devour him, yea constrained, and compelled, that with speed he might be dispatched of this cruel and wicked life. Which patience and constancy of the blessed Martyr, and of the whole Christian Nation, the multitude of Infidels beholding, suddenly cried out: Remove the wicked, seek out *Polycarpus*. And when there was a great tumult raised by reason of this clamour, a certain Phrygian, by name *Quintus*, lately come out of Phrygia, trembled at the fierce rage of the terrible beasts, and shrinkt at the sight of their grimme visage, and betrayed his own safety with his slackness of courage. For the same Epistle testifieth of him, That he personally appeared together with the rest before the Bar, more of valour, then of any Religion, and being taken, he publicly protested that none ought to intrude himself among such men without good devotion, neither to intermeddle in matters wherewith he hath not to do. But of these men thus much. Touching the

Tloz.
Antoninus Pim
died, *An.Dum.*
163. and him
succeeded
Marcus Aureli
us Verus un-
der this *Verus*
the fourth of
the ten per-
secutions was
raised, *Lucius*
being the son
of *Verus*, was
called the
brother of
Antoninus, be-
cause he was
adopted to-
gether with him.

The Epistle of
the Church of
Smyrna where-
of *Polycarpus*
was Bishop.

Germanicus
torn in pieces
of wild beasts.

Quintus un-
constant in
persecution.

Meliton wrote
an Apology.

Iren. l. 3. c. 3.
Polycarpus the
Disciple of
St *Iohn* being
old was seen
of *Irenæus*
being young.

the renowned *Polycarpus* they write, that he hearing the report of this cruel persecution, was nothing therewith moved, but retained the immovable tranquillity of his mind, and continued still in the City, until at length he was perswaded through the petitions of such as prayed him, to go aside for a season, and to get him to a certain farm place, not farre from the City, where he abode with a few, occupied day and night only in prayer, making humble supplications after his usual manner, for the tranquillity and peace of all Congregations throughout the world. Being in prayer, three dayes before he was taken, and now fallen asleepe, he saw in a vision by night, the pillow under his head set on fire, and suddenly consumed to ashes: when he awaked, forthwith he interpreted this vision unto them that were then present, plainly prognosticating, that it should come to passe, that his life should be ended, that his body should be burned for the testimony of Christ. They write farther, That when the searchers were now at hand, at the instance and earnest intreaty of his friends, he fled thence unto another village, where incontinently the pursuers came, which took two boyes of that place, and scourged them; untill one of them confessed the circumstance, and led them unto the lodging of *Polycarpus*. When they had entered in, they found him lying in an upper Chamber, where he might have escaped, if it had pleased him. But he said: *The will of the Lord be fulfilled.* For he understanding of their pretence, as the report goeth, came down, communed with them pleasantly and cheerfully, so that they which knew him not before, stedfastly eyed his comely age, his grave and constant countenance, marvelling that such ado was made, so much labour spent, and that a man of such years should be taken. He commanded the Table forthwith to be covered, meat to be laid on, requested them to make merry, craved of them the space of one hour for prayer: that being granted, he rose up, went to prayer, so replenished with the grace of God, that such as were present, and prayed, hearing his devotion, were ravished, and many forrowed, that so honest and godly a Father should die. After these things the Epistle containeth in manner these things following: *When that he had now ended his prayer, with the remembrance of all such things as were befall him, whether they were small or great, famous or infamous, and also of the universal and Catholick Church, and the hour now fully ended, they set him upon an Ass, and brought him to the City, bring on the great Sabbath-day. There met him Herod the great justice of peace, and his father Nicetes, who receiving him into their Chariot, perswaded him, saying: What harm is it to say, Lord Caesar, to sacrifice, and to be saved? At the first he answered nothing, but when they urged him, he said, I will not descend unto your counsel. They perceiving he would not be perswaded, gave him very rough language, and tumbled him down out of the wagon, to the bruising of his shins. But he as though he had been nothing hurt nor injured at all, went bold upright, chearfull and apace towards the Theatre. When he was come upon the Theatre or stage, a voice came down from Heaven (which by reason of the great tumult was heard of few): Be of good cheer, O *Polycarpus*, and play the man. The speaker no man saw, but the voice was heard of many of us. In the mean time the multitude was in a rage, seeing *Polycarpus* brought forth. The Proconsul demanded of him, Whether he were that *Polycarpus*, beeking that he should deny it, and saying: Tender thine years, with such like persuasions, Swear by the fortune of Caesar, repeat thee of that is past, say, Remove the wicked. But *Polycarpus* beholding with unmovable countenance the multitude round about the stage, pointing with the hand, and sighing, and looking up unto Heaven, said: Remove, O Lord, these wicked. When the Proconsul urged, and said, Swear, and I will let thee go: Blaspheme and desie Christ: *Polycarpus* answered: Fourscore and six years have I served him, neither hath he ever offended me in any thing, and how can I revile my King which hath thus kept me? The Proconsul still urged, and said: Swear by the fortune of Caesar. To whom *Polycarpus* answered: If thou requirest this vain glory, that I profess the fortune of Caesar, as thou sayest, feigning thou knowest me not who I am: Hear freely, I am a Christian. And if thou desire to know the Doctrine of Christianity, appoint the day, and thou shalt hear it. When the Proconsul said: Perswade this people: *Polycarpus* answered, I have vouchsafed to confer with thee. For we are commanded to give to Princes and Potentates their due honour ordained of God, neither prejudicial to our Religion, but as for the furious multitude, I will not deal with them, I judge them unworthy hearers of my purgation. To this the Proconsul said: I have will bealts to devour thee, unless thou repent. *Polycarpus* answered: Bring them forth, for it is determined amongst us, not to passe from the better unto the worse by repentance: but we account it a thing commendable, to come from*

Polycarpus is forewarned by a vision of his martyrdom.

The Epistle of the Church of Smyrna.

the thing that is evil to that which is good and just. Again, the Proconsul said, I will quice thee with fire, if thou regard not the beasts, nor repent. To whom *Polycarpus* answered: Thou threatnest fire for an hour, which lasteth awhile, and quickly is quenched, but thou art ignorant of the everlasting fire at the day of judgment, and endless torments reserved for the wicked. But what lingerest thou? dispatch as it pleaseth thee. Uttering these and the like words, he was constant and chearfull, and his countenance so gracious, that not only he was nothing moved therewith; but of the contrary the Proconsul being amazed, commanded the Beadle, in the midst of the Theatre, thrice to cry: *Polycarpus* confesseth himself a Christian. At which saying, the multitude both of Jews and Gentiles, inhabiting Smyrna, shouted with a great rage: This is that Doctor of Asia, the father of the Christians, the overthrower of our gods, who hath taught many, That our gods are not to be adored. To this they added another clamor, craving of Philip President of Asia, That he would let loose a Lion to devour him. Who answered: That this was not lawfull, inasmuch that the game or stage-driving of beasts was then finished. Then they cried with one voice, That *Polycarpus* should be burned quick: For it behooved that the vision should be fulfilled, which he saw on his pillow, and prophesied of so such as praised with him at that present, saying, I must be burned quick, which was as soon done as spoken. Therefore the multitude forthwith carried logs of wood, and sticks out of their shops and booths: but specially the Jews served promptly (after their wonted manner) for that purpose. The fiery pile being prepared, he unapparelled himself, loosed his girdle, endeavoured to pull off his shoes, which before he did not; for that the faithfull contended among themselves, who could come touch his body at their fervent will. For he was honoured of all men for his good and godly conversation; yea before his gray hairs grew. In a short while all things necessarily required for the execution were applied. And whereas they would have nailed him to the stake, he said: Nay, suffer me, even as I am; For he that gave me patience to abide this fire, will give the also an unmovable mind, to persevere within this fiery pile without your provision in fastening my body with nails. When they had heard that, they cease from nailing, and fall a binding of him. His hands then being bound to his back, he like a notable Ramme, picked out of a great flock, fit for an acceptable burnt Sacrifice unto Almighty God, is offered, saying: O Father of thy well-beloved and blessed Son Jesus Christ, through whom we have known thee: O God of the Angels, and powers, and of every living creature, and of all sorts of just men, which live in thy presence, I thank thee that thou hast graciously vouchsafed this day, and this hour, to allot me a portion among the number of Martyrs, among the people of Christ, unto the resurrection of the everlasting life, both of body and soul, in the incorruption of the holy Ghost, among whom I shall be received in thy sight this day, as a fruitful and acceptable Sacrifice, as thou hast heretofore prepared, often revealed, and now fulfilled, most faithful God, which canst not lie. Wherefore for all things, I praise thee, I blesse thee, I glorifie thee, through the everlasting High-priest Jesus Christ, thy well-beloved Sonne: To whom with thee and the holy Ghost be all glory world without end. Amen. When that he had pronounced this Amen, and finished his prayer, the executioners set the pile on fire. The flame vehemently flashed about, terrible to the sight, shewed no doubt of purpose to such as were preferred to publish the same to the posterity. For the flaming fire, framing it self after the forme of a vault or fall of a ship with the blustering blasts of wind, compassed the body of a Martyr within placed, as with a wall: and that which was in the midst of the same, was not as fiery, scorched, or burned flesh, but as gold or silver tried in the furnace. As it seemed to our senses, a fragrant and sweet smell, as of frankincense, or some such like precious perfume. At length when the cruel persecutors perceived the fire not to consume his body, they called for a tormentor, and gave him charge to lance him in the side with a spear. Which while he had done, such a fream of blood issued out of his body, that the fire was therewith quenched. So that the whole multitude marvelled, such a prebendence to be granted, and difference to be shewed between the Infidel, and the faithfull, and elect people of God, of which number this *Polycarpus* was one; a right Apostolick and Prophetical Doctor of our time, Bishop of the Catholick Church of Smyrna. For all that he spake, either is already, or shall be hereafter fulfilled. But the envious, subtil and malicious adversaries of just men, seeing the glory of this Martyr so great, and his unblameable conversation from the beginning to be crowned with incorruption, and to receive an incomparable reward: procured that his body should perish from among us, for there were many that endeavoured and fully purposed to have been partakers

The prayer of *Polycarpus* at his martyrdom.

Polycarpus burned.

The Christians
worship God,
and reverence
his martyrs.

Why the passi-
ons of martyrs
are celebrated.

Metodorus
burned.
Pionius burn-
ed.

Eusebius wrote
a book of
Martyrs which
is not extant.

of his blessed body by burial. But many pricked forwards Nicetes the father of Herod, and his brother Dalces, to move the Proconsul, not to deliver unto the Christians his body. Ift that (saith he) they leaving Christ, fall a worshipping of him. This they said, when the Jews egged and urged them forwards, which continually watched us, Ift that we snatched him out of the fire, being ignorant of this, that we can never forsake Christ which died for the salvation of the whole World, and that we can worship none other. For we worship Christ as the Son of God, the Martyrs we love as Disciples and followers of the Lord, and that worthily, for the invincible good love they bear to their King and Master, whose companions and Disciples we desire to be. When the Centurion perceived the sedition of the Jews, he caused the body to be laid in the midst after their accustomed manner, to be burned. So we gathered his bones, more precious than pearls, and better tried than gold, and buried them in the place that was fit for the purpose, where, God willing, we being gathered together, the Lord will grant that with joy and gladness we may celebrate the birth day of his Martyr, both for the remembrance of such as have bin crowned before, and also for the preparation and stirring up of such as hereafter shall strive. Thus it happened unto Polycarpus that was martyred at Smyrna, together with twelve others out of Philadelphia, who only among all the rest is so remembered, that the Gentiles every where spread his fame far and nigh. Such was the end of the blessed Apostolick Polycarpus, published in writing by the brethren of the Church of Smyrna, in the afore-said Epistle, where is also contained the Martyrdom of sundry others that suffered then with Polycarpus, whereof one Metodorus, suspected of the heresie of Marcion, was burned with fire, and consumed to ashes. And among the Martyrs of that time, there was one Pionius, very famous, who for his protestations and liberty of speech, and Apology for the Faith, both in the presence of the people and Magistrates, for his godly Sermons, and comforting persuasions of such as fainted in persecution: for his consolation unto such as were imprisoned: for his exhortations unto the brethren resorting unto him: for his constancy in his manifold and grievous torments and afflictions: for his patience in the fiery pile flashing about: and last of all, for his quiet death, is highly commended and published to the praise of God, in that book of ours which containeth his Martyrdom, whereunto I refer the Reader. Also there are extant other monuments of certain Martyrs that suffered at Pergamus a City of Asia, as of Carpus, Pappus, and Agathonica a woman, who after their notable confessions, suffered glorious Martyrdom.

CHAP. XVI.

Of the Martyrdom of Justinus a Christian
Philosopher.

Justin Martyr.
Apol. 2.

AT that time Justinus of whom we made mention before, when he had dedicated another book in the defence of our Doctrine, to the fore-said Emperors, was crowned with Martyrdom by the malicious means of Crescens the Philosopher, professing in life and learning the sect of Cynicks. For Justinus in open disputations and public conference had with this Philosopher bare away the bell, which tended to the shortning of his life, and the hastening of his end. This thing did this famous Philosopher in his afore-said Apology fore-see, and signifie in these words: I look for no other thing than this, that I be betrayed by some one of them called Philosophers, or knocked in the head with a club by Crescens, no Philosopher indeed, but a proud boaster. For it is not requisite to call him a Philosopher, which ignorantly reporteth, that the Christians are impious and irreligious, to the end he may please and flatter such as are overshadowed with the mist of error and darkness. For if he impugn the doctrines of the Christians, having neither read nor known the same, then is he full of malice, and far worse than Idiots, that sometimes beware they reason not of unknown matters, lest they speak falsely: or if he do understand them, he understandeth not the mystery and majestic meaning thereof: or if he do understand them, he doth this, that he be not taken for such an one: and then is he again far more wicked and spitefull, the bond-slave of vain-glory and brutish fear. For I would have you well to understand, and to recount my tale for truth, that I have proposed certain questions, and demanded certain interrogatories of him, wherein I have found, and known right well, that he knoweth nothing. And if report have not brought these things to your

your knowledge, I am ready again to communicate the same unto you. And this will be a princely work for you to bear. If you knew but what I demanded, and what he answered, you would soon give answer, that he is altogether ignorant in our Doctrine. Or if he knoweth it, he dares not utter it for fear of his Auditors, and hereby to be proved (as I said before) no Philosopher, but a flatterer, concerning that which Socrates highly esteemed. Thus saith Justinus. And that he was slain according to his own fore-telling through the practice of Crescens, Tatianus a man instructed from his youth up in prophane literature, and praised very much for the profit he took therein, testifieth in his book against the Gentiles, writing thus: The famous Philosopher Justinus said very well, that the Philosopher then were rather liked to thieves. A little after, he said: Crescens being newly come unto that great City: passed all men in their covetousness: he sought, That death was not to be feared, yet was he so fearful of it, that he procured Justinus death, as it were for a great evil, because that he preaching the truth, reprehended the Philosophers as gluttonous and deceitfull persons. Such was the cause of Justinus Martyrdom.

Tatianus lib.
contra Gentes.

CHAP. XVII.

Of the Martyrs mentioned in the Apology
of Justinus.

THe same Justinus before he suffered, remembered in his Apology such as were martyred before him, very pertinent for this our purpose, writing thus: A certain woman there was married unto an husband that was wholly given unto lascivious life and lewdness, whereunto she herself was in times past addicted: but when she had learned the Doctrine of Christ, she repented her of her former life, and embraced chastity, and exhorted her husband likewise to repent, expounding unto him the Doctrine which threatened unto intemperate and beastly lives everlasting punishments of endless fire. But he continuing still in his former lewdness, by his unlawful actions alienated his wife from him. For she said, That it was thenceforth unlawful for her, to use company at bed and at board with that man, who contrary unto the law of Nature, beyond all right and reason, sought means to satisfy his filthy lust, and therefore would be divorced from him. But through the persuasions of her friends, who counselled her, a little while quietly to live together, that there was yet hope at length of his repentance, she revoked her sentence, changed her mind, restrained herself, and continued with him in wedlock. But when her husband was gone to Alexandria, and there known to have practised far more lewd facts, Ift that she should be made partaker of his wicked facts and heinous offenses, by continuing in his company at bed and board in the bond of Matrimony, she made a bill of Divorce (as we term it) and was separated and went away from him. Then this good man Irenaeus (when he should have rejoiced that his wife which of old was slandered of her servants, and accused of her lewdness: which of old was given to drunkenness, and all kind of naughtyness, had now renounced her former life, and exhorted him to the same repentance with her, whom she put away, because he kept other company) accused her that she was a Christian. And she gave up a supplication unto thee (6 Emperor!) humbly requesting (saith Justinus) that he might first dispose of her household affairs, and after the disposition and ordering thereof, to answer unto that which she was accused for, the which thing thou diddest graciously grant. But he (her husband sometimes) having no colour nor cloak to accuse his wife, turned his malice against Ptolemæus (who instructed her in the Christian Faith, and endured torments under Urbicius the Judge) in this manner: He had to his friend the Centurion, whom he persuaded to imprison Ptolemæus, to intreat him roughly withall: and to demand of him, if he were a Christian. Which when Ptolemæus, one that was zealous for the truth, no flatterer, no dissimular, had confessed himself to be, the Centurion cast him into prison: where he was long punished. Afterwards being brought before Urbicius, of this only he was examined: If he were a Christian. Whose conscience bearing him witness of no crime, but in a just cause, confessed that he had preached the true and heavenly Doctrine of Christ. For he which denieth himself to be that he is, either condemneth that which is in him by denial, or knowing himself unworthy and estranged from the matter refuseth to confesse: whereof neither is found in a true Christian,

Justinus in his
Apology
reporteth a
certain history
of a man and
his wife.

Ptolemæus
martyred.

Lucius martyred.

gian. And when Urbinius commanded that he should be brought forth, one Lucius (that was also a Christian) seeing the sentence given contrary to all reason, said to Urbinius: What reason is it (O Urbinius) that thou shouldst condemn this man for confessing the name of Christ, which hath committed neither adultery, neither fornication, neither man-slaughter, neither theft, neither robbery, neither any wicked offence, that he may justly be charged withall? Thy judicial sentences do become neither Pius the Emperor, neither the Philosopher the son of Cæsar, neither the sacred Senate. Urbinius answering nothing to these things, said to Lucius: And thou seemest to me to be such an one. Lucius answered: I am so. And he commanded him forthwith to be brought forth to the place of execution. For this, Lucius thanked him, and said, that by this means he should be delivered from such wicked masters, and go unto a gracious God, his Father and King. After this a third step forth, which suffered the like. In the end Justinus concluded with the rehearsal of that which we remembered before, saying: And I look for no other, than that I be betrayed by some one of them that are called Philophers.

CHAP. XVIII.

Of the Works and Writings of Justinus.

Justinus hath left unto the posterity many monuments of his instructed mind and right understanding, full of all kind of profit, unto which we refer the studious Readers, and withal we will note such as came to our knowledge. First, *A supplication* unto Antoninus Pius, and his sons, and to the Roman Senate, in the Defence of our Doctrine. Again, *An Apology* unto the said Emperors successour, by surname, Antoninus Verus, whose time we presently do prosecute. He wrote also against the Gentiles: where at large he disputeth many questions, both of ours, and the Heathenish Philosophers doctrine: Of the nature of spirits, altogether impertinent for this our present purpose. He wrote another book also against the Gentiles, entituled, *A Confutation or Reprehension*. After that, *Of the Monarchy of God*, collected not only out of the sacred Scriptures, but also out of prophane Writers. Next one entituled *Psaltes*. Another, *Of the Soul*, as by way of Annotation, alledging divers questions, and many opinions of the Heathen Philosophers, deferring the confutation, and his definitive sentence untill another place. Last of all, he wrote *A Dialogue against the Jews*, disputing at Ephesus with Tryphon, then a famous Doctor among the Jews, where he declarerh, how the mercifullnesse of God brought him to the knowledge of the true Faith: how he diligently studied Philosophy, and earnestly sought after the truth. In that Dialogue of the Jews, declaring their spite against the Doctrine of Christ, he inveigheth against Tryphon thus: You have not only hardened your selves from repentance, but have sent chosen men from Jerusalem, which should passe throughout the world, and pronounce: that there was a certain Christian heretic sprung up, slandering us, as the rest do which know us not, so that hereby you proved your selves authors of falshood, not only to your own people, but to all other Nations. He writeth also, how that unto his time the gift of Prophecy flourished in the Church. He remembered the Revelation of John, plainly affirming, that it was the Apostles: he alledgeth many places of the Prophets, reprehending Tryphon, because the Jews razed them out of the Bible. It is reported he wrote many other things, well known to divers of the brethren. His works of old were in so great reverence, that Irenæus in his fourth book alledgeth him, saying: Justinus writing against Marcion, saith very well: Neither would I have believed in the Lord, if he had preached any other God besides the maker of all things. And in his first book: Justinus said well, That before the coming of our Saviour, Satan dwelt not blasphemous God, inasmuch as he knew not certainly of his condemnation before that time. These things were needfull to be noted, that the studious might earnestly embrace his works. So far concerning Justinus.

CHAP.

CHAP. XIX.

The succession of Bishops in Rome, Alexandria and Antioch.

In the eighth year of the said Emperors reign, whenas Anicetus had been Bishop of Rome eleven years, Soter succeeded. And in Alexandria after that Celsus had governed fourteen years, Agrippa came in place. In the Church of Antioch Theophilus was the first from the Apostles: Heros the fifth: Cornelius the fourth.

CHAP. XX.

What Ecclesiastical persons flourished at that time.

In those days Egesippus flourished in the Church, one of the most ancient: and Dionysius Bishop of Corinth: and Pinyrus Bishop of Creta: Philippus: Apollinaris: Meliton: Adversarius: Medesmus: but specially Irenæus. Of all which number, there are monuments left in writing unto the posterity of their Apostolick traditions and found Faith.

CHAP. XXI.

By the report of Egesippus, be declared what uniform consent in Religion there was in that age, and who of old were authors of sects and heresies.

Egesippus in his five books of Commentaries which came to our hands, left unto the posterity a full remembrance of his judgment, where he declarerh, that coming to Rome, he met with many Bishops, and found them all of one mind, and the same doctrine. But let us hear the worthy report alledged by him touching the Epistle of Clement, written unto the Corinthians, saying: The Church of Corinth remained in the pure and right rule of Doctrine unto the time of Primus Bishop there, with whom (meaning the Corinthians) sailing to Rome, I conferred, and abode many days, and was comforted very much by reason of them, and their Doctrine. Being come to Rome, I stayed there untill that Anicetus was stilled Bishop, whose Deacon was Eleutherius, whom Soter succeeded, and after him Eleutherius. In all the succession, and in every one of their Cities, it is no otherwise than the Law and Prophets; and the Lord himself preached. The same Author reciteth the originals of the heresies in his time, writing thus: After that Jacobus Justus had been martyred, in such sort as Christ himself was put to death: his uncle Simon Cleophas was chosen Bishop, whom all preferred, because that he was the Lords second kinsman, wherefore they called that Church a pure Virgin, for as yet the Devil had not sown there any corrupt seed of false Doctrine. But Thebulis because that he was not chosen Bishop, went about to corrupt the same, being one of the seven heretics among the people, whereof was Simon, of whom the Simonians: and Cleobius, of whom the Cleobians: and Dositheus, of whom the Dositheans: and Gorthæus, of whom the Gorthæans: and Masbothæus, of whom sprung the Menandrianists: Marcionists: Carcopetrans: Basilidians and Saturnians, whereof of every one hath set abroad a proper and several opinion. Of these sprung the false Christs, the false prophets, the false apostles, rending asunder the Church with their false doctrine, directed against God, and Christ our Saviour. The same Author describeth likewise the old heresies of the Jews, saying: There were in the time of the circumcision sundry sects among the children of Israel, varying in opinions, and set opposite against the tribe of Judah and Christ: namely these: the Essæans, the Galileans, the Hemerobaptists, the Masbothæans, the Samaritans, the Sadduces and Pharisees. Divers other things he writeth of, the which have been partly remembered of us before, and applied to their proper and peculiar places. Afterwards he maketh relation of the Gospel after the Hebrews and Syrians, and severally of certain Hebrew Dialects: and that by means of the Hebrews he attained unto the Christian Faith, with a recital of other unwritten traditions of the Jews. Moreover Egesippus, and yet not only he, but also Irenæus, with the whole assembly and company of the Bishops, have termed the Proverbs of Solomon, Wisdom it self, replenished with all kind of virtue and godliness: and by occasion of the Scriptures called Apocrypha, he said, that in his time, divers of them were put forth by Hereticks. But now let us proceed to speak of other things.

CHAP.

Chap. 20. after the Greek.

Ann Dom. 171.

Chap. 21. after the Greek.

Egesippus.
Dionysius.
Pinyrus.
Philippus.
Apollinaris.
Meliton.
Chap. 22. after the Greek.

Egesippus.

Thebulis through ambition became an heretick.
Simon.
Cleobius.
Dositheus.
Gorthæus.
Masbothæus.
Menandrianists.
Marcionists.
Carpocratians.
Basilidians.
Saturnians.
Essæans.
Galileans.
Hemerobaptists.
Masbothæans.
Samaritans.
Sadduces.
Pharisees.
The Gospel after the Hebrews and Syrians.
Proverbs of Solomon.
Apocrypha published by hereticks.

The gift of prophecy was in Justinus and Irenæus times.
Iren. l. 5.
Iren. l. 4. c. 14.
Egesippus not without cause suspecteth this opinion of Irenæus, in his Prologue to the fifth book of Irenæus.

Chap. 23. after
the Greek.Publius a
martyr.
Quadratus
Dionysius.
Arospagita
first Bishop of
Athens.

Philip.

Bacchides,
Elipsum,
Galma.Pinyus.
Vowed chastity
forbidden.Dionysius writ-
eth of the Ro-
mans then : if
he were now
to write, he
would tell
another tale.Dionysius read-
eth in the
Church of
Corinth the
Epistle of the
Church of
Rome, and of
Clement.
Dionysius com-
plained that
heretics
corrupted his
Epistles.

First we have to speak of *Dionysius*, who being Bishop of *Corinth*, freely communicated his divine and godly labour and industry, not only to such as were under his charge, but also to strangers, shewing himself most profitable unto all people, by whose Catholic Epistles which he directed unto the Churches. Of which number is that Epistle written by him unto the *Lacedaemonians*; containing the right institution of Christian peace and unity. Moreover his Epistle written unto the *Athenians*, stirreth the minds of faithfull men to the embracing of faith and evangelical conversation of life; and reprehending the gain-sayers and despisers thereof, he chargeth divers of them, that they were now in manner fallen from the Faith: although *Publius* their Bishop suffered martyrdom in the persecutions of those times. He remembereth *Quadratus* the successor of *Publius* in the Bishopric (after his martyrdom) and testifieth of him, that by his means they were united, and stirred to the Faith: He sheweth moreover how that *Dionysius Arospagita* (converted unto the Faith by the Apostle *Paul*, according unto that which is written in the *Acts of the Apostles*) was placed the first Bishop of *Athens*. There is extant also another Epistle of his unto the *Nicomediens*, wherein impugning the heresie of *Marcion*, he compareth it with the right rule of truth. And unto the Church of the *Gortynians*, together with other Congregations throughout *Creta*, he writeth, commending *Philip* their Bishop; for that the Church committed unto his charge was beautified and bedecked by the testimony of many virtues, warning them withall, that they should avoid the wilfulness of perverse hereticks. And writing to the Church of *Amastria*, together with the rest throughout *Pontus*, he mentioneth *Bacchides* and *Elipsum*, at whose instant motion he wrote, and *Galma* the Bishop, interlacing expositions of sundry places of Scripture. He admonisheth them at large touching marriage and virginity: commanding also to receive after repentance such as fell, howsoever it happened, either of purpose, or by heretical persuasion. Unto this there is annexed an Epistle unto the *Gnosii*, wherein their Bishop *Pinyus* is admonished not to charge the brethren with the grievous burthen of vowed chastity, as a matter of necessity, but to have consideration of the imbecillity of many. Unto the which *Pinyus* making answer, extolleth and commendeth *Dionysius*, but withall exhorteth, that stronger meat being delivered, he feed the flock committed unto his charge with more absolute and profound doctrine, lest they dwelling and continuing still in their milky and weak exhortations, wax old through negligence in childish instructions. In the which Epistle of *Pinyus* the right rule of faith, and diligent care for the salvation of his flock, also wisdom and understanding of holy Scripture, is lively set forth. Last of all, there remaineth an Epistle of *Dionysius* unto the *Romans*, namely unto *Soter* their Bishop, whereof if we alledge some part, it shall not seem impertinent, where he commendeth the *Roman* custom, observed until the persecution of our time, writing thus: *It hath been your accustomed manner, even from the beginning, diversly to benefit all the brethren, and to send relief throughout the City, supplying the want of the poor, by refreshing them in this sort, and specially the want of the brethren appointed for lawfull drudgery and digging of metals. You Romans of old do retain the fatherly affection of Rome, which holy Soter your Bishop not only observed, but also augmented, mislifering large and liberal relief for the use of the Saints, embracing lovingly the converted brethren, as a father gath his sons, with exhortation showing the same of ancient custom to have been read in the Church for thus he writeth: We have this day solemnized the holy Sunday, in the which we have read your Epistle, and always will for instructions sake, even as we do the former of Clement written unto us. The same Author reporteth of his own Epistles, that they were patched and corrupted in these words: When I was intreated of the brethren to write, I wrote certain Epistles, but the messengers of Satan have torn them with cares, pulling away some things, and putting to other some, for whom condemnation is laid up. No marvel then, though some endeavour to corrupt the sacred Scriptures of God, whereas they went about to counterfeit such writings of so small authority. Yet besides all these there is found another Epistle of *Dionysius* to *Chrysothorus* a faithful sister, where, as it was most meet, he ministereth unto her spiritual food convenient for her calling. Thus much touching *Dionysius*.*

Chap. 24. after
the Greek.

Of *Theophilus* Bishop of *Antioch* before-mentioned, there are found three books of *Elemental Instructions*, dedicated unto *Anatolians*. Again, another entituled, *Against the heresie of Hermogenes*, wherein he allegeth many testimonies out of the *Revelation* of *St. John*. There are also certain other books of his, entituled, *Instructions*. But there is nothing worse than hereticks, which like cates then infected the true seed of Apostolick Doctrine: whom the Pastors of the Churches repelled from the flock of Christ, as if they had been certain savage beasts, partly by admonitions and exhortations unto the brethren, and partly by encountering with the hereticks themselves: sometimes disputing and questioning with them face to face, to the utter overthrow of their trifling fantasies, and sometimes by their written Commentaries, diligently consulting by way of reprehension their fond opinions. Among whom *Theophilus*, together with others which then laboured against them, was counted famous, who also wrote a book levelling at *Marcion*, the which we know, together with the rest, at this day to be extant. After the decease of this *Theophilus*, *Maximinus* being the seventh from the Apostles, succeeded him in the Church of *Antioch*.

Theophilus.
Maximinus Bi-
shop of Antioch
An. Dom. 179.Chap. 25. after
the Greek.

Philip, whom by the report of *Dionysius* we have learned to have been Bishop of the Church of *Gortyna*, wrote a most exquisite Tract against *Marcion*. So did *Irenaeus* and *Modestus*, which of all others chiefly detected his error unto the world. So did sundry other learned men, whose books are yet to be seen with divers of the brethren.

Philip.
Irenaeus
Modestus.Chap. 26. after
the Greek.

About this time *Melito* Bishop of *Sardis*, and *Apollinaris* Bishop of *Hierapolis*, flourished, who both wrote unto the Emperor of *Rome* then reigning, several books and Apologies, in the behalf of our faith: whereof these of *Melito* his doings came to our hands: *Two books of Easter*, Of politick conversation, and the Prophets. Of the Church. Of the Lords-day. Of the nature of man. Of the mold of man. Of the obedience of faith. Of the senses. Moreover: Of the body and soul. Also, Of our regeneration, or new birth. Of the truth. Of faith, and the nativity of Christ. Likewise a book of his, Of Prophecy. Of the soul and body. Of hospitality. And a book entituled, *A key*. Another, Of the Devil. Another, Of the Revelation of *St. John* and of *God-incarnate*. Last of all a book dedicated unto *Anonians*. In his book of *Easter* he declareth the time when he wrote it, beginning thus: *These things were written in the time* of *Servilius Paulus Praefectus* of *Asia*, at what time *Sagari* a *Sagari* martyr, *stir was moved at Laodicea, touching the Sabbath, which then by reason of the time fell due*. Of this book *Clement Alexandrianus* made mention in a several Tract which he wrote of *Easter*, and purposely (as he testifieth himself) by occasion of *Melito* his book. In his *Apology* unto the Emperor, he reported the things practised against the Christians, writing thus: *The godly people grieved by reason of new Edicts which were published throughout Asia, and never before practised, now suffer persecution. For impudent Synagogs, and greedy Gapers after other mens goods, having gotten occasion through these Proclamations, openly rob and spoil, day and night, such as commit no trespass at all. And after a few lines he saith: If this be done through your procurment, let it stand for good. For the Emperor thus is just, never putteth in practice any unjust thing, and we willingly will bear away the honour of this death, yet this only we humbly crave of your Highness, that you (after notice and trial had of the authors of this contention) do justly give sentence, whether they are worthy of death and punishment, or of life and quietness. But if this be not your Majesties pleasure, and the new Edict proceed not from your power and authority (which were not seemly to be set forth against Barbarian enemies) the rather*

Melito and the
Catalogue of
his books.Melito in his
book of Easter.
Sagari mar-
tyred.A piece of the
Apology of
Melito unto
the Emperor.

We pray you, that you despise not, which are grieved and oppressed with this shameful spoil. Again to these he addeth, The divine Philosophy now in estimation among it us, first flourish'd among the Barbarians. For whenas it flourish'd under the great dominion of Augustus your fore-father of famous memory, it fell out to be a most fortunate success unto your Empire. For from thence-

CHAP. XXVI.

Of the writings of Apollinarius and Mufanus.

Although there were many volumes written by *Apollinaris*, yet these only came to our hands. *A book unto the afore-said Emperor. Five books against the Gentiles. Two books of the tribul.* *Two books against the Jews.* And such books as afterwards he wrote against the Phrygian heresie, which not long after waxed stale, then first budding out, whenas *Momianus*, together with his false prophetesie, mislived principles of *Orasie*. So far of him. *Momianus* also spoken of before, wrote a certain excellent book, entituled, *Unto the brethren lately fallen into the heresie of the Encratites*, which then newly had sprung, and molested mankind with a strange and pernicious kind of false doctrine; the author whereof is said to be *Tatianus*.

CHAP.

Christian religion began to be made manifest in the time of *Augustus*, for then Christ was born.

*Meliton writeth
unto Orosius
of the canoni-
cal Scripture
of the Old Te-
stament.*

These two Chapters in the Greek were one.

Apothinarins.

Montanus the
heretick.
Musanus.
Encratits.

Tatiannus.

С Ч А Р. XXVII.

Of Tatianus and his heresie.

WE mean that *Tatianus*, whose testimony a little before we have alledged touching the renowned *Justinus*, whom also we have reported to have been the Martyrs Disciple. The same doth *Irenaeus* declare in his first Book against heresies, writing of him and his heresie thus: *Out of the School of Saturninus and Marcion sprang the Heretick, whom they call Encratites (that is to say, continent persons) who taught, That fornicall was to be abhorred, contemning the ancient shape and mold of man framed of God, and so by marriage; reprehending him that made the generation of man and woman. Again, they have commanded abstinence from living creatures, for so they call them, showing them selves unwelcome all towards God, which made all things for the use of man. They deny that the first man was saved. And this blasphemous lately sprung up, one Tatianus being original thereof: who whilst that he was the auditor of Justinus, revealed no such thing, but after his martyrdom, falling from the Church, and being puffed up with presumptuous estimation and self opinion of Doctorship, as though he passed all other, invented a new form of doctrine. He dreamed of certain invisible worlds with the Valentinians, preaching of marriage, corruption and fornication, as Marcion had done before, calling into controversy of himself the salvation of Adam. This doth Irenaeus write in the place before cited, and a little after thus, One Severus revived the fore said heresie, and became an author unto his followers: so that of him they were called Severians. These receive the Law, the Prophets, and the Gospel: they reject his Epistles: they deny the Acts of the Apostles. Their first author was Tatianus, who patched together, I wot not what kind of mangle-mangle confonancy of the Gospels, and termed it *Diatessaron*, which as yet is to be seen of many. Some report that he presumed metaphrastically to alter the words of the Apostle, which as yet is to be seen of many. Some report that he left in writing unto the posterity a great number of Commentaries, but of all the rest that Book of his against the *Gentiles*, is recounted famous, and taken for the best, and most profitable; where mention is made of the former times, with a bold protestation, That *Moses*, and the *Prophet* among the *Hebrews*, were far more ancient, than the famous men among the *Gentiles*. And of these things thus far.*

Irenaeus lib. 1. cap. 30. 31. Saturninus. Marcionite.
Tatianus.
Valentiniani.
Severus.
Severianus.
Diatessaron.
Tatianus though an heretick, yet wrote he a learned Book

С Ч А Р. XXVIII.

Of Bardefanes a Syrian, and his Books.

Under the reign of the same Emperor, when heresies increased, a certain man in *Mesopotamia* by name *Bardesanes*, being very eloquent and skillful in logic, published in writing in the *Syrian* tongue, Dialogues together with other Books, against *Marcion* and other grand heretics: the which certain learned men (whereof he had then a great number to his Disciples, his gift of utterance did so pass) translated from the *Syrian* into the *Greek* tongue: of which Books, that Dialogue intituled of *Definy*, and dedicated unto *Antoninus* the Emperor, is of great force. The report goeth, that he wrote many other Books, by occasion of the persecution raised in those times. This man was first schooled by *Valentinus*, but afterwards reprehending and condemning his fabulous dreams, he transformed and altered himself of his own accord, and embraced the sounder sentence, and yet notwithstanding he was not altogether clear of the filth of the former heresy. About this time, *Soter* Bishop of *Rome* departed this life.

Anno 170.

Anno 170.

*Bardesanes
a Syrian.*

of *Tatianus*
st, though an he-
n, retick, yet
us wrote he a
learned Book
against the
Gentiles.

ci- Séverus.
Severianus.

Emy Tatianet.

tyrs
ting *Irenaus lib. 1.*
cks, cap. 30, 31.
to be *Saturniani.*
Marcionita.

The End of the Fourth Book.

THE
FIFTH BOOK
OF THE
ECCLESIASTICAL HISTORY
OF

Eusebius Pamphilus, Bishop of Casarea in Palestina.

The Proem of *Eusebius*.

How thus Eleutherius succeeded Soter in the See of Rome. The difference between the Ecclesiastical and prophane History. He purposeth to write of Martyrs.

Eleutherius Bishop of Rome. An. Dom. 179.

Since when he had been Bishop of Rome eight years, finished his mortall race, whom *Eleutherius* the twelfth from the *Apistles* succeeded. And then was it the seventeenth year of the reign of *Antoninus Verus* the Emperor, in which time persecution increasing against us in all parts of the world, the people vexing us throughout their Cities, we may easily conjecture, how many millions of Martyrs suffered throughout the world, by such as happened unto one Nation, which for most true and everlasting memory, hath been thought worthy the writing, and is Printed for the posterity. And although we have heretofore compiled a *Book of Martyrs* in most ample wise, containing not only Historical Narration, but also entangled with Doctrine: nevertheless we mind not now to omit any thing that may seem pertinent unto this our present History. Other Historiographers have been careful to commit to Letters only warlike Victories, and noble Triumphs against the enemies, valiant Enterprises of Captains, notable courage of Armed Souldiers, bespotted with blood and innumerable slaughters of tender sucklings, committed for Countrey and substance sake: but this our History containeth a policy gratefull unto God, most peaceable Wars for the quietness of the soul, for the truth of conscience rather than trial for our Countrey, for godly favour rather than worldly friendship. It containeth the valiant constancy of Champions, buckling and wrangling for the truth, the most victorious fortitude and triumphs against fiery fiends of hell, the upper hand of our invincible adversaries: To be short, it pronounceth for all their crowns of everlasting memory.

CHAP. I.

Of the Martyrdoms of Saints, and cruell persecution in France under Antoninus Verus the Emperor.

IT was the Countrey of France, wherein the Theater of this wrestling (before mentioned) lay. Whose chief Cities, and most frequented in respect of the rest in the same Region, are *Lions* and *Vienna*, by both which Cities the river *Rhodanus* doth run, compassing that whole Countrey. The holy Churches there, sent this Letter touching their Martyrs, unto the Churches throughout *Asia* and *Phrygia*, making relation of their affairs after this manner.

The Epistle of the Frenchmen unto the Churches of Asia and Phrygia.

The servants of Christ inhabiting Vienna and Lions Cities of France, unto the brethren throughout Asia and Phrygia, having with us the same faith and hope of redemption: peace, grace and glory from God the Father, and Christ Jesus our Lord, be multiplyed.

When they had premised certain things by way of preamble, they proceed in these words:

Thus

The greatness of this our tribulation, the furious rage of the Gentiles against the Saints, and what things the blessed Martyrs have suffered, we are not able exactly to expresse by word, or comprehend in writing. For the adversary endeavoured with all his might, shewing tokens of his preparatives and disposed entrance to perfection, and passing through all places, acquainted and instructed his limbs, to strive against the servants of God: so that we were not only banished our houses, baths, and common market places: but altogether every one of us straitly charged not to shew his face. Yet the grace of God withstood him, delivering the weaklings, and contrarywise upholding certain others, as sure and immovable pillars, which through their suffering were able not only to repel the violence of the despitefull adversary, but also to provoke him, patiently abiding all kind of slander and punishment. To be short, accounting great torments but as small trifles, they bushtened unto Christ, declaring as truth is, that the passions of these present times, are not worthy of the glory which shall be revealed unto us. And first of all, they bare manfully all such vexations, as the multitude layed upon them: as exclamations, scourgings, draggings, spoiling, stoning, fettering, and the like. Whatsoever the heathen and savage multitude accustomed to practice against their professed enemies. Next, being led unto the open market place, and examination had, they were condemned in presence of the people, by the Tribune and the other chief Potentates of the City, and cast into prison, untill the Presidents coming. After that, when they were brought before the President, which had exercised all kind of extreme cruelty against us, *Vettius Epagathus* one of the brethren (having fullness of love towards God and man, whose conversation was so perfect, although a young man, that he was thought comparable with Zachary the Priest; for he walked unblameable in all the Commandments and Ordinances of the Lord, and very serviceably towards his Neighbours, having great zeal and fervency of the Spirit of God;) allowed not of the sentence unjustly pronounced against us, but with vehement motion required, that audience might be given him to plead for the brethren, alledging, that we had committed no impiety. Which being denied him (for he was a noble man) of such as compassed the tribunal seat, and of the President rejecting this just petition, and only demanding whether he was a Christian: he confessed it with a loud voice, and so he was received into the fellowship of the Martyrs, and called the Advocate of the Christians. For he having the Spirit which is the Comforter in greater abundance than Zachary, declared the fullness of love that was in him, in that he spared not his life in defence of the brethren. He was and is the true Disciple of Christ, following the Lamb whithersoever he goeth. The other fore-Martyrs stirred up by this example, bushtened themselves unto martyrdom, and are become livelier and readier, accomplishing the confession of martyrdom with all cheerfulness of mind. There were certain others found unready, less exercised, and as yet weak; not of ability to bear the burden of so weighty a combat, (in number ten) which fell through the frailty of the flesh, so our great heaviness and sorrow, full lamentation, quailing the cheerfulness of others, which were not as yet apprehended, accompanied the Martyrs, what torments soever befell them, and severed not themselves from them. Then trembled we all for fear, and that greatly, because of the uncertainty of confessions: being not terrified with any torments, but careful for the end, lest any should fall from the faith. Daily they were apprehended such as were worthy to fulfill the number of the fallen weaklings: so that out of both these Churches, as many as ruled and bare the greater sway were taken and executed, and withall certain of the Ethnicks being our servants for us) who being overcome by the subtle slights of Satan, and terrified with the sights of the torments which the Saints suffered, through the persuasions of the Souldiers, egging them forwards, feigned against us, and reported, that we used the feignings of Thieves, and the incest of Oedipus, with divers other crimes, which may neither goddily be thought upon, neither with modesty be uttered, neither without impiety be believed. These things now being brought abroad, every body was moved and incensed against us, inasmuch that they which for familiarity-sake used moderation before, now were exceedingly moved and mad with us. Then was that saying of our Saviour fulfilled, so wit: The time will come, whenas every one that slayeth you, shall think that therein he doth God good service. And Satan also provoked them with all might possible, that they should utter some blasphemy. Great was the whole rage both of people, President, and Souldiers (as against Sanctus, Deacon of the Church of Vienna: and against Maturus, lately baptized, yet a notable warrior: and against Attalus a Pergamian, late convert, who

Rom. 8.

Vettius Epagathus that martyred. Luke 1.

Ten fell in persecution.

Slanders raised against the Christians.

Sanctus a Deacon.

Maturus a

late convert, who

Blandina a
woman.
1 Cor. 1.

Blandina
sheweth great
patience in her
torments.

Blandina con-
fesseth her self
to be a Chri-
stian.
Sanctus shew-
eth great pati-
ence.

Sanctus con-
fesseth himself
a Christian.

Biblis a wo-
man pitiously
tormented.

Many of the
Martyrs died
in prison.

who was alwayes a pillars and fortresse for our faith: And against Blandina, a woman, by whom Christ shewed, that those things which in the sight of men appear vile, base, and contemptible, deserve great glory with God, for the true love they bare towards him indeed, without boasting in shew. For whenas we all quaked for fear, yea, and her carnall mistress (which also was one of the persecuted Martyrs) was very carefull, lest that peradventure, at the time of her answer, by reason of the frailty of the flesh, she should not persevere constant. Blandina was so replenished with grace from above, that the Executioners which tormented her by turns from morning to night, fainted for weariness, and ceased, confessing themselves overcome: and that they were no longer able to plague her with any more punishments: marvelling that as yet she drew breath, having her whole body rent in pieces, and the wounds open: they confessing withall, that one of those torments was of force sufficient to cost her her life, much more so many, and so great. But this blessed woman, like a noble wrestler, was renewed at her confession: for as oft as she pronounced, I am a Christian, neither have we committed any evil: she was recreated, refreshed, and felt no pain of her punishment. Sanctus also bare nobly and valiantly, yea, above the nature of man, all such vexations, as man could devise. When as the wicked in compasse, by reason of his great passions and torments, had well hoped to have heard some undecent and uncomely speech out of his mouth, his constancy was so great, that he uttered neither his own name, neither his kindred, neither the Countrey whence he was, nor whether he were bond or free, but unto every question he answered in the Roman tongue: I am a Christian. Thus confessed he often instead of all other things, of his name, and City, and Kindred, neither could the Gentiles get any other language of him. Wherefore the President and the tormentors were fiercely set against him. And when as now there remained no punishment unpractised, at length they applyed unto the tenderest parts of his body, plates of brasse glowing hot, which fryed, seared, and scorched his body, yet he remained unmoveable, nothing amazed, and constant in his confession, being strengthened and moistened with the dew which fell from the celestiall fountain of the water of life, gushing out of the womb of Christ. His body bare witnesse of the burning. For over all his body his flesh was wounded, his members bescarred, his sinews shrunke, so that the naturall shape and outward hew was quite changed, in whom Christ suffering, obtained unspeakable glory, conquering Satan, and leaving an example for the instruction of others, that no torment is terrible, where the Father is beloved; no lamentation loathsome, where Christ is glorified. Whenas the wicked tormentors a few dayes after, had brought him to the place of torment, and well hoped, that if they punished him now (having his whole body puffed up with swelling and festered wounds, so sore, that it might not be touched, no not with the least finger) they should overcome him, and prevail: or if that he died in torment, they should terrifie the rest, and so warne them to take heed: none of all these happened unto him, but beyond all mans expectation, in the later torments his body was released of the pain, recovered the former shape, and the members were restored to their former use, so that the second plague through the grace of Christ, was no grievous malady, but a present medicine. Again, Satan going about blasphemously to slander us, procured Biblis a woman (one of them which had fainted before) to be brought forth, supposing her frail and fearfull mind now to be quite altered from the Christian opinion, and consequently through her blasphemous deniall to be in danger of damnation. But she at the very hour of torment, returned unto her self, and waking as it were out of a dead sleep, by means of these punishments temporall, considered of the pains eternall in hell fire, and unlooked for, cried out unto the tormentors, and said: How could they devour infants, which were not suffered to suck the blood of brute beasts? Therefore when she confessed her self a Christian, she was appointed to take her chance among the Martyrs. When that these tyrannicall torments were taken away of Christ, through the patience of the blessed Saints, the Devil invented other mischiefs: to wit, the imprisoning of the Saints in deep and dark Dungeons, fettering of them in the stocks, stretching their feet unto the fifth boord chinke, with other punishments, which furious ministers, full of devilish rage, are wont to put in ure and practice upon poor prisoners. So that many were stifled and strangled in prison, whom the Lord would have so to end this life, and to shew forth his glory. For the Saints being so sore weakened with grievous torments, that though all medicines were ministered unto them, yet life seemed unto them impossible, remained shut up in close prison, destitute of all mans aid, but comforted of the Lord, and confirmed in body and mind, so that they stirred up and comforted the rest. The younger sort that were newly apprehended, whose bodies

bodies had not before tasted of the lash of the whip, loathed the closeness of the prison, and were choaked up with stinck. But blessed Pothinus, to whom the charge of the Bishops See of Lions was committed, being above fourscore and ten years old, weak of body, scarce able to draw breath, because of the imbecillity of nature, being strengthened with the chearfullnesse of the spirit, for the conceived joy of martyrdome which he desired, was brought forth before the tribunall seat, faint in body, for that he was old and sickly, his life being for this end reserved, that Christ by the means of it might triumph. He was carried of the Souldiers, and laid before the tribunall seat, accompanied with the Potentates of the City, and the whole multitude, diversly shouting, as if he had been Christ; he hath given a good testimony. And being demanded of the President, who is the God of the Christians, he answered: If thou become worthy, thou shalt understand. After this answer he was cruelly handled, and suffered many stripes: for such as were nearest unto him, strooke at him both with hand and foot, reverencing his years nothing at all: and such as stood as farre off, look what each one had in his hand, that was thrown at his head: and such as ceased from pouring out their poisoned malice, thought themselves to have grievously offended, supposing by his means, to revenge the ruine of their rotten gods. But he almost breathlesse, is thrown into prison, where after two dayes he departed this life. Here was shewed the great providence of Almighty God, and the infinite mercy of Jesus Christ, though very seldome outwardly appearing to the brethren, yet never destitute of the power of Christ. And as many as fainted in the first persecution, were all alike imprisoned and partaker of the affliction. Neither did they prevail, or the denial profit them: it was thought a sufficient fault, that they confessed to have been such: but these, as murderers, and heinous trespassers, were twice more grievously plained. The joy of martyrdome, the hoped promises, the love towards Christ, and the fatherly spirit comforted the one company: the other were vexed in conscience, so that their outward countenance bewrayed their inward apostasie: for the former went chearfully with great majesty and grace, their fetters becoming them as the skirts of the new married spouse, garnished with sundry colours, and laid over with gold, and withall yielding a Christian fragrant smell, so that many supposed their bodies to have been outwardly perfumed: but the other all sad and sorrowfull, as vile and abject carcases, misshapen creatures, full of all deformity, derided of the Gentiles themselves, deserving death, as degenerating cowards, destitute of the most precious, glorious, and lively name of Christianity. With the sight hereof many were confirmed, so that suddenly being apprehended, without stay they protested their faith, not hindered with one thought of devilish perswasion. A little after in the said Epistle thus it followeth: After these things the forms of martyrdome are framed, and divided into divers sorts. For of many fair coloured and sweet smelling flowers, they offered unto God the Father, one well twisted and compacted crown or garland. It behoved noble Champions, having borne the brunt of so variable a combate, and gotten a magnificall victory, to triumph with an incorruptible crown of immortality. Maturus then, and Sanctus, and Blandina, and Attalus, were led unto the brute beasts, in the popular and publick spectacle of the heathenish inhumanity, even at the day appointed of set purpose by our men for so beastly a buckling. Where again Maturus and Sanctus were diversly tormented with all kind of punishments, as if they had suffered nothing before. Tea rather (as it were with many new means) repelling the adversary, they bear the victorions garland, suffering again all the wonted revilings, all the cruelty of the savage beasts, and whatsoever the outrageous multitude craved and commanded, and above all, they patiently suffered the iron chair, wherein their bodies boyled as in a frying-pan, filling such as were present with the loathsome savour of that their fulsome froth. Neither were they thus contented, but practised further to overcome the patient sufferance of the Saints. Neither could they get any other sentence of Sanctus, save that confession which he cryed at the first. At length when the Saints had endured this great and grievous tryall, they were slain and executed, after all that whole day they had been made a spectacle unto the world, in that variable combate, as commonly it falleth out in equall matches, where one bucklcth with another. But Blandina was hanged in chains, an object for the wild beasts, to exercise their savage violence upon; no doubt so done by the Ordinance of God, that she hanging in the form of a crosse, might by her incessant prayer, procure chearfullnesse of mind unto the Saints that suffered, whereas they in that agony beholding with outward eye in their sister, him that was crucified for them, might perswade the faithfull, that such as suffered for Christs sake, shall have fellowship with the living God. After that she had hang along while, and no beast touched her, she is taken down, cast into prison, and reserved for further torment.

Pothinus Bishop of Lions after great torments is cast into prison, where after two dayes he departeth this life.

A comparison or difference between such as fainted, and such as continued faithfull in persecution.

Maturus and Sanctus be-headed. Blandina hanged in gibbets so low, that the wild beasts might reach her.

Blandina is cast in prison.

Attalus brought forth and clapt in prison.

Many that fell repented them again. Ezek. 18.

Alexander a Physician comforteth the Martyrs.

Alexander torn in pieces of wild beasts.

Attalus tried to death.

Ponticus of fifteen martyred.

ment, thus being conqueror of many combats, she might provide for the crooked serpent, inexorable condemnation, and animate the brethren unto cheerfulness, she being a weak and contemptible person, putting on the great, the strong, and invincible Champion Christ Jesus, obtaining through her often and manifold patience, the incorruptible crown of glory. Attalus also a famous man, was earnestly called for of the people unto punishment, who being ready, and of a clear conscience, came forth. For being notably exercised in the Christian profession, was always a witness and defender of the truth. Therefore when he was led about the Theater, with a scrole before him, wherein was written in the Roman tongue : This is Attalus the Christian : and the people had raged against him, the President knowing that he was a Roman, commanded him to be imprisoned, and closely kept with the other prisoners, concerning whom he had written unto Cæsar, and expected an answer. But the time passing between, was neither vain nor fruitless, for the infinite mercy of Christ Jesus our Saviour, shined in the world through their patience. The dead were by the living revived : the Martyrs profited such as were no Martyrs, the pure Virgin and Mother the Church was greatly comforted and cherished, wheras she recovered and received for living, such as before she had lost as untimely births and dead fruit. For many which before had fainted, by their means were restored, regenerated, stirred up afresh, taught to profess their faith, and now being quickened, and strengthened, having tasted of him which will not the death of a sinner, but is merciful unto the penitent, they come forth before the tribunal seat, ready to answer unto the interrogatories of the President. And because that Cæsar had commanded by writing, that such as confessed themselves Christians, should be executed, and such as renounced should depart the frequented solemnity (which by reason of the concourse of the Gentiles from every country, was at the beginning very populous) he brought forth from prison the blessed Confessors into the open praetorium and presence of the people, to be scornfully gazed upon : and when he had again made inquiry of them, as many as he found to be private aged persons : at Rome, those he beheaded, the rest he threw to be rent asunder and torn in pieces of wild beasts. Christ was greatly glorified in them, which at the first denied, and at last, beyond all the expectation of the heathen, boldly confessed their faith. They severally were examined, to be set at liberty, but after confession, they were coupled to the number of the Martyrs. But they tarried without, which had no grain of faith, no feeling of the wedding garment, no sparkle of the fear of God, but rather through their wicked conversation, blasphemed the way of God, as fumes of perdition. All the other were coupled to the Christian Congregation : and at the time of examination, Alexander a Phrygian born, professing Physick, having dwelt in France many years, a man well known for his great zeal to Godwards and boldness of speech (for he was not without Apostolick grace) stood hard by the tribunal seat, and nigh the examined persons, exhorting them to boldness of confession, by signs and tokens : so that by his sorrowing and sighing, by his hopping and skipping : to and fro, he was derided of the standers by. And when the people in compass had taken in evil part, that they which before had recanted, again did confesse, with one consent they cried out against Alexander, as author thereof. And when the President had urged him, and demanded of him what he was, he answered : I am a Christian : for which answer the President allotted him unto the beasts, of them to be rent in pieces and devoured. The next day after, together with Attalus he is brought forth (for the President to gratify the people, delivered him unto the beasts, to be baited the second time.) And when these had tasted of all the torments provided for them, in compass of the scaffold, and suffered great pain, in the end they were put to death. Of which number Alexander not once sighed, neither uttered any kind of speech, but inwardly from the heart talked with God. Attalus burning in the scalding iron chair, glowing hot, so that the favour of his broyled body filled their nostrils, said unto the multitude in the Roman tongue : Behold this that you do is to devour men : but we neither devour men, neither commit any other hainous offence. And being demanded what name God had, he answered : God is not called after the manner of men. After all these things, upon the last day of the praetorium, Blandina, together with Ponticus (a young man of fifteen years of age,) was brought forth (which thing was daily used, to the end they might behold the torments of the flesh) whom they compelled to swear by their Idols names. But they constantly persevering in their opinion, and condemning their Idols, set the multitude in such a rage against them, that they neither pitied the years of the young man, nor spared the womankind, but plagued them with all kind of punishments used in their Theaters, urging them now and then to swear : which when they could not bring to pass, Ponticus being encouraged of the sister in

presence of the Pagans, who then beheld how she exhorted and confirmed the young man : after that she had suffered all kind of bitter torments, yielded up the ghost. Last of all blessed Blandina, like a noble mother, having exhorted her children, and sent them before, as Conquerors unto the King, pondering with her self all the punishments of her children, basted after them, joying and triumphing at her end, as if she had been invited to a wedding dinner, and not to be cast among wild beasts. After scourging, after buckling with wild beasts, after the broyling of her body as it were in a frying-pan, at length she was wrapped in a net, and tumbled before a wild bull, which fanned and tossed her with his horns to and fro, yet had she no feeling of all these things, her mind being fixed and wholly set upon the conference which she had with Christ, and in the end she was beheaded, the Pagans themselves pronouncing : That never any woman was heard of among them, to have suffered for many and so great torments. Neither did their cruelty and rage against the Christians cease : For the savage and barbarous Gentiles, being provoked by a furious and beastly fiend, could not quiet themselves, but that their furious rage praised another kind of malicious spite unto the dead carcases : neither were they pleased in that they were overcome, and void of naturall feeling and sense, but proceeded further, like brute beasts, both President and people were furiously provoked, prosecuting us with like hatred, that the Scripture might be fulfilled, which saith : He that is wicked, let him be wicked still, and he that is just, let him work righteousnes still. For as many as were coked up with the noisome stench of the prison, were thrown to be devoured of dogs, and a continual watch set day and night, that none of them should be buried of us. And gathering together the reliques of the Martyrs bodies, some undevoured of beasts, some unburned by fire, partly torn, and partly burned, with the heads and stumps of others uncovered with earth, they committed them for the space of many days, unto the custody of soldiers. Others fested and fumed, snarling at them, with the gnashing of their teeth, seeking further revengment of them. Others derided and scoffed them, magnifying their Idols as causes of this our calamity. And such as were of a milder nature, and somewhat sorrowed as our suffering, upbraided us, and said : Where is their God? and what profited them this Religion, which they preferred before their lives? And such was the variable and devilish disposition of the Infidels, to our great sorrow, because we were not permitted to bury the dead bodies of the Martyrs. Neither stood the night unto us in any stead for that purpose, neither would money persuade the Keepers, nor our prayers move them, but they kept the brused carcases of the Saints, as if some great commodity grew unto them by keeping the blessed Saints had been every kind of way spitefully and scornfully intreated, lying whole six days unburied, at length they were burned to ashes, the ashes also they gathered and scattered in the river Rhodanus which passed by, so that no jot nor relique thereof should longer remain upon earth. This they did, to the end they might overcome God, and hinder the reviving of the Saints : lest that (as they said) there should be any further hope of the resurrection, whereof (say they) the Christians being fully persuaded, bring amongst us a strange and new religion, they condemn punishment, and baste themselves cheerfully unto death. Now let us see whether they can arise, and whether their God can help and deliver them from our hands.

Blandina beheaded.

Apocal. 22. Dead carcases thrown unto dogs.

The ashes of the burned bodies were thrown into the river Rhodanus, to take away the hope of the resurrection.

CHAP. XI.

How the blessed Martyrs of God, received after repentance, such as fell in persecution.

Such were the calamities which happened unto the Church of Christ under the said Emperor, whereby we may conjecture by all likelihood, what befell unto them in other Provinces. Neither shall it be amiss, if out of the same Epistle we alledge further testimony, concerning the mercy and meekness of the foresaid Martyrs, written in this manner : They were such followers of Christ (who when he was in the form of God, thought it no robbery to be equal with God) that being set in such glory, they suffered torments, neither once, nor twice, but often and again, being taken from the beasts, having the print of hot irons and shers, and wounds in their bodies, neither called they themselves Martyrs, neither permitted others so to term them : but if any of us so named them in our Epistles, they sharply rebuked us, they attributed the name of martyrdom with full mind unto Christ, who was the faith-

The Frenchmen write thus of their Martyrs. Phil. 2.

fall

The suffering of Christ is rather to be termed *λύσις*, Redemption, 1 Pet. 1. than *μαρτυρία*, martyrdom. Who be Martyrs, and who Confessors. 1 Pet. 5.

Acts 7.

They receive after repentance such as fell in persecution.

full and true Martyr, the first fruits of the dead, and the guide unto life. They called to mind their miserable torments, which ended their race and course of this life with blessed martyrdom, saying: They now are Martyrs; whom Christ vouchsafed to receive unto him by confession, and through the passage of this persecuted life, to seal their martyrdom among the number of the blessed Saints, but we are mean, and base, and humble Confessors. They beseeched the brethren with waterish eyes and wet cheeks, to pray incessantly for their happy ends. They expressed lively the power of martyrdom, while they resisted the Heathens with liberty and boldness, shewing their noble courage through patience, their constancy without fear or trembling, and being called Martyrs of the brethren, refused it with the fulness of the fear of God. And a little after, thus they write: They humbled themselves under the mighty hand of God, by the which they are now highly exalted: they rendred unto all men an account in the defence of their faith: they accused none, freed all, and bound no man: they prayed for their persecutors, after the example of Steven that perfect Martyr, which said: Lord, lay not this sin to their charge. If he prayed for them that stoned him, how much more for the brethren? Again, a little after they say: The greatest combat they had with him (meaning the Serpent) was for the sincerity of love. So that the roaring Lion being foyled before, now quickned and stirred up such as he thought to have had devoured. They shewed no insolent arrogance towards them that fell, but ministred unto such as wanted of their abundance, being affectioned with motherly pity and compassion towards them, and shedding many tears unto God the Father for their sakes, they craved life, and he granted it them, which life they communicated to their neighbours: and so they passing as conquerors in all things, embracing peace, and shewing the same unto us, departed this life with peace, and posted unto the heavenly and celestiall paradise: leaving no grief behind them unto the mother, no sedition or warre unto the brethren: but joy, and peace, and concord, and love. I suppose these things not to have been unprofitably spoken of us, touching the love the blessed Martyrs towards the brethren that fell, whereby we may note, the unnatural and merciless minds of such, as after these examples grievously afflict the members of Christ.

CHAP. III.

Of the vision that appeared unto Attalus the Martyr in his sleep.

The Frenchmen in their foresaid Epistle writ thus also of Alcibiades.

Montanus, Theodotus, and Alcibiades (not the former) false Prophets.

The same Epistle of the foresaid brethren, containeth an History worthy of memory, which without let of the envious, may be laid down to the knowledg of the Reader: and it is thus: There was among them one Alcibiades, who lived miserably, feeding only on bread and water. When he had determined with himself so to live in prison, it was revealed unto Attalus after his first conflict on the Theater, that Alcibiades did not well, in that he used not the lawfull creatures of God, and also gave an occasion of doubting unto others. Hereof when Alcibiades was perswaded, he used all things indifferently, and praised God. For they were not destitute of the grace of God, but had the holy Ghost for their direction. Of these things thus much. Whenas Montanus, and Alcibiades, and Theodotus, then fresh and first of all, of many throughout Phrygia, were thought to be endued with the gift of prophecy (for many other miraculous operations, wrought by the divine power of God in many places, perswaded them that these had also the gift of prophecy) and because of them, sedition was raised: again, the brethren inhabiting France, laid down in writing, their godly and Catholick censure of them, and withall, alledged sundry Epistles of the holy Martyrs that suffered among them, which (being in close prison) they had written unto the brethren, throughout Asia and Phrygia, in the which also they called and provoked Eleutherius then Bishop of Rome, to the defence of the Ecclesiastical peace.

CHAP. IV.

The Martyrs in France commend Irenæus Bishop of Lions, by their Epistle unto Eleutherius Bishop of Rome.

THe same Martyrs highly commended *Irenæus* Minister of the Church of *Lions*, unto the foresaid Bishop of *Rome*, as their own words declare in this manner: *Father Eleutherius, we wish you health in all things, and alwayes in God. We have requested Irenæus our brother and fellow-labourer, to deliver you these letters, whom we pray you to accept of, as a zealous follower of the will of Christ. For if we understood that any mans degree yielded forth and delivered righteousness unto the graduate, namely, as being minister of the Church, as this man is, we would have chiefly commended this in him.* To what end should I now out of the same Epistle, rehearse the Catalogue of Martyrs, I mean of them which were beheaded, and of them which were devoured of wild beasts, and of them which died in prison, and the number of those Confessors, who then as yet lived? For if any man be disposed at large to read hereof, let him take in hand my *Book of Martyrs*, where the collection thereof is plainly to be seen. These things were thus done in the time of *Antoninus* the Emperor.

The Martyrs in France to Eleutherius Bishop of Rome, in the commendation of Irenæus Bishop of Lions.

CHAP. V.

How that God in great necessity sent rain at the faithfull Christian Souldiers prayers, unto the host of Marcus Aurelius an Heathenish Emperor.

Histories do record, that when his brother *Marcus Aurelius* the Emperor, warred against the *Germans* and *Sarmatians*, his host was ready to perish with thirst, so that he wist not what to do: and that the souldiers of the legion called *Melitina*, moved again and again with faithfullness towards their Prince, bowed down upon their bare knees (as our accustomed manner of praying is) in the midst of the army, turning them to the enemies, and made supplication unto God. Whenas this sight seemed strange unto the enemies, there was shewed a far more strange spectacle, to wit, lightening, which put the enemies to flight and overthrow, and withall, a showre of rain to refresh the army, which well-nigh perishing with thirst, poured out their prayers before the high throne of the Majesty of God. This History is reported by such as favoured not the Christian faith, yet were careful to set forth the things which concerned the foresaid persons. It is also written by our men. And of the heathen Historiographers themselves, the miracle is mentioned, but not expressly to proceed by the means of our men; yet our writers as friends and favourers of the true doctrine, have delivered simply and plainly in deed as it was done. Whereof *Apollinaris* is a witness of credit, who reporteth, that this legion (by whose prayers this miracle came to pass) was from that time forth, called by the Emperor in the *Roman* tongue after a peculiar name, *The Lightning Legion*. *Tertullian* also a man worthy of good credit, dedicating an Apology in the Latine tongue, unto the *Roman Senate*, in the defence of our faith, (whereof we mentioned before) hath confirmed this History with a mightier and more manifest proof. For he writeth, that the most prudent Epistles of *Marcus*, are yet extant, wherein he himself testifieth, that warring with the *Germans*, his army well-nigh perished through the scarcity of water, but yet was saved through the prayers of the Christians. He saith, That the Emperor threatned them with death, which went about to accuse them. Unto the foresaid things, he addeth: *What manner of laws are these against us? impious, unjust, cruel, which neither Vespasian observed, although Conqueror of the Jews: which Trajan partly frustrated, commanding the inquisition for the Christians to cease: which neither Adrianus, although busyng himself with every matter, neither he which was called Pius, confirmed.* But weigh of this every man as pleaseth him, we will prosecute that which followeth by order of History. When *Poshinus* of the age of fourscore and ten years, had ended his life, together with the other Martyrs in *France*, *Irenæus* succeeded him in the Bishoprick of *Lions*: whom we have learned in his youth to have been the Auditor of *Polycarpus*. The same *Irenæus*, in his third Book against heresie, rehearseth the succession of the *Roman* Bishops unto *Eleutherius*, whose times presently we prosecute, and reciteth the Catalogue of them, as if it were his special drift, writing in this manner.

Marcus Aurelius the brother of *Antoninus*.

The Christian Souldiers do pray for rain, immediately it is lightened and rained.

The lightning legion.

Tertullian in Apolog. cap. 6. *Irenæus* who in his youth was the Auditor of *Polycarpus*, succeedeth *Poshinus* in the Bishoprick of *Lions* in *France*.

CHAP.

CHAP. VI.

The Catalogue of the Romane Bishops, out of Irenæus.

Irenæus l. 3. c. 3.
a Tim. 4.
Paul.
Peter.
Linus.
Anacletus.
Clemens.
Evaristus.
Alexander.
Xystus.
Telephorus.
Hyginus.
Pius.
Anicetus.
Soter.
Eleutherius.

The blessed Apostles planting and building the Church, committed unto Linus the government of the ministry. This Linus, Paul remembered in his Epistle unto Timothy. Him succeeded Anacletus, after him Clemens, the third from the Apostles: which both saw them, had his conversation with them, and had both the preaching and tradition of the blessed Apostles grafted in his mind, and painted before his eyes. Neither was he yet alone, for there lived at that time many which were ordained by the Apostles. In the time of this Clemens there was raised no small sedition among the brethren at Corinth, wherefore the Church of Rome wrote unto the Corinthians a worthy Epistle, reconciling them unto peace, and renewing their faith and tradition lately received of the Apostles. A little after he saith: After this Clemens succeeded Evaristus & after Evaristus, Alexander: after Alexander, Xystus: he was the first from the Apostles: afterwards Telephorus, which was gloriously crowned with martyrdom. Him followed Hyginus: then Pius: after him Anicetus, whom Soter succeeded. Now Eleutherius was the twelfth Bishop from the Apostles. The same order, the same doctrine and tradition of the Apostles, truly taught in the Church, continued unto this our time.

CHAP. VII.

How unto that time miracles were wrought by the faithful.

Irenæus lib. 2.
cap. 57.

Irenæus lib. 2.
cap. 58.

Irenæus l. 5.

These things Irenæus (agreeable unto the Histories mentioned before) hath laid down in those five Books which he wrote to the subversion and confusion of the falsely named science, to wit, of heretics; and again in the second Book of the same argument he signifieth how that unto his time, examples of the strange and wonderfull power of God, were seen flourishing in certain Churches, saying: They are far from raising of the dead, as the Lord and his Apostles did through prayer, and as many of the brethren many times, as oftentimes the whole Church of some certain place, by reason of some urgent cause, with fasting and chaste prayer, hath brought so passe, that the spirit of the dead returned to the body, and man was by the earnest prayers of the Saints restored to life again. A little after he saith: But if they say the Lord wrought these things: fantastically, we will lead them unto the practised examples of the Prophets, and prove out of them, that they all prophesied of him after this manner, and that these things were done indeed, and that he was the only Son of God. Wherefore in his name, they that be his true Disciples, receiving grace of him, bend their whole might to this end, that every one, after the quantity of the talent received, do benefit the other brethren. Some soundly and truly expell devils, so that they being delivered of their evil spirits, embraced the faith, and were received into the Church: others have the fore-knowledge of things to come, they see divine dreams, and propheticall visions: others cure the diseased and sickly, and restore them to their health, by their laying on of hands. Now according to our former saying, the dead were raised to life again, and lived together with us many years. For the gracious gifts of the holy Ghost are innumerable, which the Church dispersed throughout the whole world, having received, dispersed daily in the name of Jesus Christ crucified under Pontius Pilate, to the benefit of the Gentiles: seducing none, neither selling them to any at any price; for as he hath received them freely, so freely he bestoweth them. Again, in another place Irenæus writeth: As we have heard of many brethren in the Church which had the gift of prophecy, which were able through the holy Ghost to speak with sundry tongues: which could reveal the secrets of men where it so behoved, and expound the dark mysteries of God. Thus much of the diversity of gifts, which flourished among the worthy men unto that time.

CHAP. VIII.

What Irenæus wrote of, and concerning the holy Scriptures canonical, and the Septuagints translation.

Forasmuch as in the beginning of this our Treatise, we have promised in three severall places, to alledge the testimonies of the ancient Ecclesiastical Elders and Writers, which

they have written to our knowledge, and delivered to the posterity touching the Canonical Scriptures of both the Old and New Testament: Now we will endeavour to perform the same. And beginning with Irenæus; first of all let us see what he hath written of the New Testament; his words are these: Matthew delivered unto the Hebrews the History of the Gospel, written in their own tongue. When Peter and Paul had preached at Rome, and planted the Church, after their departure Mark the Disciple and interpreter of Peter also, delivered us in writing such things as he had heard Peter preach. And Luke accompanying Paul, comprised in one volume the Gospel preached of him. After these John the Disciple of our Lord, which also leaned on his breast, published a Gospel unto the posterity remaining at Ephesus. This hath he written in his third Book, And in the first of the same argument he reasoneth of the Revelation of St. John, and the calculation of Antichrists name: These things being thus, whereas in all true and ancient copies, this number is laid down: and they also testify the same which saw John with their eyes, and the word is self teacheth us, that the number of the beast's name, according to the numbering of the Gentiles, is declared by the letters expressed in the word is self. (A little beneath of the same thus he saith.) We doubt nothing of the name of Antichrist, of the which we affirm sure and certainly. For if his name at this present were openly to be punished, no doubt it had been done by him which pronounced the Revelation. Neither was the Revelation seen long ago, but belongeth in this our age, about the end of Domitians reign. Thus much he said of the Revelation of Saint John. He hath made mention of the first Epistle of John, citing thence many testimonies. Also of the former of Peter. And he not only knew, but allowed of the Book of Hermes, intituled Pastor, saying: That writing hath very well pronounced, which saith, Before all things, believe there is one God, which hath created and made perfect all things, &c. He hath used also certain sentences selected out of the Book of Wisdom of Solomon, where he saith: The sight of God bringeth incorruption, incorruption draweth a man unto God. He citeth the Works of some one Apostolick Elder, whose name he passeth over with silence, yet approveth his interpretation of holy Scripture. Moreover he remembered Justinus Martyr, and Ignatius, alledging their writings for testimonies. He hath promised to confute Marcion in a severall volume. But of the translation of the Old Testament by the Septuagints, hear what he writeth, in these words: God then was made man, and the Lord himself hath saved us, giving us a Virgin for a sign, not as some say which presume to interpret the Scriptures: Behold a damsel shall conceive and bring forth a son as Theodotion the Ephesian, and Aquila of Pontus translated, which were both Jewish Proselytes, whom the Ebionites following, have taught that Christ was born of Joseph and Mary. After a few lines he addeth, saying: Before the Romane Empire grew to be of such force, whereas yet the Macedonians held Asia, Ptolemæus the son of Lagus fully minding to erect a library at Alexandria, and to replenish the same with all such good Books as were extant, requesting of the Jews inhabiting Jerusalem, that they would send him their Books; translated into the Greek tongue. They (so far much as they were at yet subject unto the Macedonians) sent unto Ptolemæus seventy Elders from among them, very skillful in their Books, and both the tongues, God no doubt disposing this thing after his pleasure. Ptolemæus for trials sake, fearing, if they conferred together, they would conceal the truth revealed in their Books, commanded them severally every man by himself to write his translation, and this in every Book throughout the Old Testament. Whereas they all came together in presence of Ptolemæus, and conferred their translations one with another, God was glorified, and the Scriptures divine indeed were known. For all they from the beginning to the ending, had expressed the self same thing, with the self same words, and self same sentences. So that the Gentiles then present, pronounced those Scriptures, to have been translated by the instant and motion of the Spirit of God. Neither may it seem marvellous unto any man, that God brought this to pass, for whereas in the captivity of his people under Nebuchadnezzar, the Scriptures were perished (the Jews returning into their own Region, after seventy years, in the time of Artaxerxes King of Persia) he inspired Elders the Priests, of the tribe of Levi, that he restored again all the sayings of the former Prophets, and delivered unto the people the law given by Moses. Thus far Irenæus.

Irenæus lib. 3.
cap. 1.
Matthew.
Mark.
Luke.
John.

Irenæus l. 5.

Then the Revelation of St. John was first seen. Irenæus alledgeth Pastor l. 1. mandat. 1.

Marcion.
Irenæus lib. 3.
cap. 23, 24.
Ely 7.
Theodotion.
Aquila.
Irenæus lib. 3.
cap. 25.

The Septuagint.

CHAP. IX.

Of Julianus Bishop of Alexandria, and Pantænus Professor
there of Divinity.

* Commodus
succeeded An-
toninus, Anno
180.
Agrippinus Bi-
shop of Alex-
andria.
Julianus Bish-
op of Alexandria.
Pantænus mo-
derated the
School of
Alexandria.
Evangelists.
* Chap. 10. af-
ter the Greek.
The Gospel
of Matthew in
Hebrew at In-
dia: & preached
there by Bar-
tholomew.
Chap. 11. after
the Greek.

When Antoninus had reigned nineteen years,* Commodus took the rule of the imperial Scepter: in the first year of whose reign Julianus was chosen Bishop over the Churches of Alexandria, after that Agrippinus had governed there twelve years. There moderated there at that time the school of the faithful, a famous learned man, called Pantænus, for that of old the exercise and disputation of holy Scripture flourished among them, instituted (as we are given to understand) by such men as excelled in eloquence, and study of holy Scripture. It is written, That among them which then lived, this Pantænus was in great estimation; brought up among the sect of Philosophers called Stoicks. He is said to have shewed such a willing mind towards the publishing of the doctrine of Christ, that he became a Preacher of the Gospel unto the Eastern Gentiles, and was sent as far as India. For there were I say, there were then, many Evangelists prepared for this purpose, to promote, and to plant the heavenly word with godly zeal, after the guise of the Apostles. * Of these Pantænus being one, is said to have come into India, where he found the Gospel of Matthew written in the Hebrew tongue, kept of such as knew Christ, which was preached there before his coming by Bartholomew one of the Apostles, and as they report, reserved there unto his day. This Pantænus then after he had done many notable things, governed the Church of Alexandria, where by preaching and by writing, he published much precious doctrine.

CHAP. X.

Of Clemens Alexandrinus.

Clemens Alex-
andrinus, lib. 1.
Stromaton.

Together also with Pantænus at that time was Clemens found at Alexandria, well exercised in holy Scripture, of the same name with him which sometime was Bishop of Rome, and Disciple of the Apostles, and namely in his Books intituled Hypotyposen, he maketh mention of Pantænus by the name of his master. I suppose him to have meant the same in his first Book intituled Stromaton, when he recited the most renowned and famous men of the Apostolick succession, whom he honoured, saying: *This present Tract of mine is not made for any ostentation, but these monuments are laid up as helps against the weakness of memory in mine old age, that it may be unto me a plain image and portraiture of that efficient and lively doctrine, which I was thought worthy to hear, and also of those blessed men who truly deserve to be extolled of all men. Of these one was of Greece an Gonick, another of great Greece, another of Cæloxyria, another of Egypt: some from the East, whereof one was an Assyrian: another of Palæstina of the Hebrew blood. He which is last in order of name, was the first in renowned virtue. When I remained in Egypt, I found him there lying in secret. These have observed the right tradition of true doctrine, which before they had received of Peter, James, John, and Paul, holy Apostles, as a son of the father, yet very few like their fathers. God no doubt disposing that those fatherly and Apostolick seeds should by them be laid up and reserved for us.*

Chap. 12. after
the Greek.

CHAP. XI.

Of the Bishops of Jerusalem.

Narcissus Bish-
op of Jerusalem.

At this time was Narcissus Bishop of Jerusalem, a man very famous, the fifteenth in succession from the overthrow of the Jews under Adrian. From which time we have signified, that that Church (after them which were of the circumcision) consisted of the Gentiles, and the first Bishop of them to have been Marcus, next him was Cassianus, after him Publius, after Publius Maximinus, after Maximus Julianus, after Julianus Caesar, after Cajus Symmachus, after Symmachus another Cajus, after him another Julianus, him succeeded Caprio, after him Valens, after Valens Dolichianus, and after all Narcissus, the thirtieth in succession from the Apostles.

CHAP.

CHAP. XII.

Of Rhodon and the contradiction which he found in the heresie of Marcion.

ABout the same time flourished one Rhodon an Asian, who (by his own report being sometime the Disciple of Tatianus at Rome) wrote many books, and together with them impugned the heresie of Marcion. He sheweth this heresie in his time to have been others into sundry sects. The Authors of which schism, and their false positions fevrally invented, he hath sharply and in few words reprehended. Hear him, if you please, writing thus: *Wherefore they varied among themselves, as maintaining an unconstant opinion, Of that true was Apelles, pretending a political kind of conversation and sad gravity: confessing one beginning, and saying, That Prophecies are of a contrary spirit: fully crediting the sentences and devilish doctrine of a maid called Philumena. Other some (as the rover Marcion) have laid down two beginnings: of which opinion are Potinus and Basilicus: These following Lycus of Pontus, not perceiving the right distinction of things (no more did he) ran headlong one of the way, and published barely and nakedly, without new or proof of reason, two principal beginnings. Again, other fomsfelling from these things into far worse, have dreamed not only of two, but of three natures, whose author and ring-leader is Synerus, by the report of them which favour his doctrine. The same Rhodon writeth, that he had conference with Apelles, saying: By reasoning with this old Apelles, I took him with many falsehoods: whereupon he said, that no man was to be examined of his doctrine, but every man to continue quietly as he believed. He pronounced salvation for such as believed in Christ crucified: so that they were found exercised in good works. His doctrine of the God of all things was marvellous dark and obscure. He confessed one beginning, agreeable with our doctrine. After he had laid down his whole opinion, he saith: When I demanded of him, How provest thou this? How canst thou affirm that there is one beginning? tell us: He made answer, that he misliked the prophecies themselves, for that they uttered no truth, but varied among themselves: that they were false and contrary to themselves. How there was one beginning, he said, he knew not, but yet he was persuaded. Afterwards when I charged him to tell me the truth, he swore he said the truth; neither knew he how there was one God unbegotten, yet believed he the same. Truly condemned him with laughter, for that he called himself a Doctor, and could not confirm his doctrine. In the same book Rhodon speaking to Calliston, confesseth himself at Rome to have been the disciple of Tatianus. He reporteth that Tatianus wrote a book of Problems. Wherefore whenas Tatianus promised to sit out the dark speeches and hidden mysteries of holy Scripture, Rhodon promised also in a peculiar volume to publish the resolutions of his Problems. His Commentaries upon the six days works are at this day extant. But Apelles wrote infinite Tracts impiously against the Law of Moses, reviling in most of them the holy Scriptures: and in the reprehension, and (as he thought) the overthrow of them, he spent no small study. Of these things thus far.*

Rhodon an
Asian.

Apelles.

Philumena.
Marcion.
Potinus.
Basilicus.
Lycus.

Synerus.
Rhodon report-
eth of the
disputation
between him
and Apelles.

Rhodon in
Hexameron.
Apelles the
heretic wrote
infinite books.

CHAP. XIII.

Of the false Prophets in Phrygia, and foul schism raised at Rome
by Florinus and Blasius.

Chap. 14. after
the Greek.

That sworn enemy of the Church of God, hater of all honesty, and imbracer of all spite and malice; omitting no opportunity to deceive men, stirred up again strange heresies to moleit the Church. And of those heretics some crept into Asia and Phrygia, after the manner of venomous Serpents, and bragged of Montanus as a Comforter, and of his women Priscilla and Maximilla, as the Prophetesses of Montanus. Other some prevailed at Rome, whose Captain was Florinus, a Priest, excommunicated out of the Church. * And together with him one Blasius, subject to the same danger of soul, circumvented many, and persuaded them to their purpose, every one fevrally establishing new doctrine, yet all contrary to the truth.

Montanus.
Priscilla.
Maximilla.
* Chap. 15. af-
ter the Greek.
Florinus.
Blasius.

H

CHAP.

CHAP. XIV.

The censure of the old Writers touching Montanus and his false Prophets.

THe victorious and invincible power of the truth alwayes prevailing, hath raised up Apollinarius of Hierapolis (of whom we spake before) as a stiff and strong defence, together with many other discreet persons of those times, to the confutation of the fore-said Phrygian heresie, which have left behind them matter sufficient and very copious for this History. Wherefore one of them taking pen in hand to paint out these hereticks, signifieth at the entrance how he rebuked them with unwritten Arguments: He beginneth thus: It is now a great while ago (beloved Avircus Marcellus) since thou didst enjoyne me this task, that I should publish some Book against the followers of the heretick Miltiades, whereupon I doubted unto this day, what was best to be done: not because I was not able to confute their falshood, and give testimony unto the truth, but that I feared greatly lest by Writing I should seem to add something to the Doctrine of the New Testament, whereunto nothing may be added, and wherefrom nothing may be taken away by him that will lead a life agreeable to the Gospel. I being of late at Ancyra in Galatia, found the Churches throughout Pontus filled, not with Prophets (as they call them) but rather (as it shall be proved) with false Prophets: where through the Lord, as much as in me lay, I dissented in the Church the space of many days against them and their several objections; so that the Church rejoiced, and was thereby confirmed in the truth: but the contrary part yet persisted, and the gain-sayers were very troublesome. And when the Elders of that place required of me in the presence of our fellow-Minister Zoticus Otrenus, that I would leave them in writing some Commentary of such things as were uttered against the adversaries of the truth, at that time I did not, but promised that I would shortly, through the help of the Lord, write some what thereof unto them. These and the like things laid down in the Proem: in the proceffe of his book, he writeth thus: Wherefore the original of them, and their new found opinion against the Church of God, was after this sort. There is a certain village in Myfia (a region of Phrygia) called Ardebau, where Histories record, that first of all Montanus a late convert, in the time of Gratus Brocofull of Asia, putt up with an immoderate desire of pre-eminence, opened a gap for the adversary to enter into him: and being mad and suddenly estranged and bereft of his witt, waxed furious, and published strange doctrines, contrary to the tradition and custome of ancient succession (now received) under the name of prophecy: They which then were auditors of this unlawful preaching, some chafized and checked him for a Lunatick, and one that was possessed of the spirit of error, and forbad him to preach, being mindfull of the forewarning and threatening of our Saviour, tending to this end, that we should take diligent heed of false prophets: other some mazing insensible, boasted and bragged of him not a little: as if he were endued with the holy Ghost, and the gift of prophecy: and being forgetfull of the forewarning of God, they called this distempler, flatterer, and seducer of the people, a spirit by the which they were saved and deceived, that through silence he should no more be hindered. The Devil through a certain art, or rather a subtil method, working the destruction of Absoluti diens persons, being more honoured than his merit did require, stirred up and kindled their minds swayed already from the faith, and slumbering in sin, so that he raised two women possessed of a foul spirit, which spake fond, foolish and fantastical things, even as he had before, they rejoiced and gloried in the spirit which pronounced them happy, and puffd them up with infinite fair promises: yet sometimes by signs and tokens he rebuked them to their faces, so that he seemed a chafishing spirit. There were few of the Phrygians seduced, notwithstanding that bold and blind spirit instructed them to blasphemous and revile generally every Church under Heaven, because they neither did homage, neither conveyantly received among them that false spirit of prophecy. The faithful throughout all Asia for this cause met often, and in many places examined the new found doctrine, and pronouncing it for prophane, they excommunicated, rejected and banished this heretical opinion out of their Churches. When he had written these things in the beginning, and throughout his first book reprehended their error: In his second book he writeth thus of their ends: Because they charge us with the death of the Prophets, for that we receive not their disorderd fantasies (tho they say they are the Prophets which the Lord promised to send his people) let them answer me:

Chap. 16. after the Greek.

Apollinarius Bishop of Hierapolis touching Montanus and his originall.

Apollinarius disputed and confuted Montanus signments at Ancyra in Galatia.

Zoticus Otrenus.

Ardebau. Montanus.

Mat. 24.

Two women the propheticesses of Montanus.

The Churches, the Synods, and faithful of Asia condemn Montanus.

Apollinarius of the ends of the false prophets.

me: I charge them in the Name of the living God, O ye good people, Is there any one of the sect of Montanus, and these women, which hath been persecuted by the Jews, or put to death by any tyrant? Not one of them bearing this name was either apprehended or crucified. Neither was there any woman of them in the Synagogues of the Jews either scourged or stoned at all: but Montanus and Maximilla, are said to die another kind of death. Many do write, that both they through the motion of their mad spirit, not together at one time, but at several times hanged themselves, and so ended their lives after the manner of Judas the traitor. Even as the common report saith of Theodotus that jolly fellow, the first founder of their prophesy, who being franticke, persuaded himself on a certain time through the spirit of error, to take his flight up into the Heavens, and so being cast into the air, tumbled down, and died miserably. Thus it is reported to have come to passe: yet in so much as we saw it not with our eyes, we cannot be worthy Sirs to alledge it for certain, whether Montanus, Theodotus and the woman died thus or no. Again, he writeth in the same book, how that the holy Bishops going about to rebuke the spirit which spake in Maximilla, were hindered by others that wrought with the same spirit, saying as followeth: Let not the spirit of Maximilla say, as it is in the Epistle to Alerius Urbanus: I am chased as a wolf from the sheep. I am no wolf, I am the Word, the Spirit and Power: but let him manifestly expresse that power by the Spirit and prevail. And let him compell such men as then were present to try, and confer with that talkative spirit, namely these worthy men and Bishops, Zoticus of Comanum, and Julian of Apamia, to confesse this same: whose men and when the companions of Theodotus had stopped, they suffered not the lying spirit and seducer, if the people to be rebuked. In the same book, after he had laid down other things to the confutation of the false propheties of Maximilla, he declareth withall the time when he wrote, and their propheties fore-shewing wars and seditions, whose fond fantasies he confuteth in this sort: And how can it otherwise fall out, but that this be found a manifest untruth, and open falshood? For now it is more than thirteen years ago since this woman died, and yet in all this space hath there happened in this world neither civil nor general wars, but especially the Christians through the mercy of God have had continuall peace. Thus much out of the second book. Out of the third book we will alledge a few lines against them, which gloried that many of them were crowned with Martyrdome: for he writeth thus: Whereas they are in the premises confused and void of arguments, they flee for shift and refuge unto Martyrs, reporting themselves to have many, affirming that to be sure and certain proof of the propheticall spirit reigning among them. But this is not so evident a proof as it seemeth. For divers other heretical sects have many Martyrs, unto whom notwithstanding we neither condescend nor confesse that they have the truth among them. And first of all the Marcionites affirm they have many Martyrs, whereas notwithstanding their doctrine is not of Christ himself, according to the truth. A little after, he saith: Those that are called to their trial, to resist the true Faith by suffering of Martyrdome, because they are of the Church, communicate not with any of the Phrygian heretick Martyrs, but are severed from them, confuting no not in one jot with the fond spirit of Montanus and his woman. And that this which I say is most true, it shall evidently appear by the examples of Cajus and Alexander, Martyrs of Eumenia, who suffered in our time at Apamia, situated upon the river Meander.

Theodotus the heretick flying up, broke his neck.

Apollinarius of the false propheties of Montanus.

Apollinar. 153. * Not the death but the cause of it proveth a martyr.

Chap. 17. after the Greek.

CHAP. XV.

Of Miltiades and his Works.

IN the fore-said book this Apollinarius remembered the Commentaries of Miltiades, who likewise wrote a book against the fore-said heresie. The words by him cited were in this sort: These things have I briefly alledged, and found written in some one of their Commentaries, which confute the book of Alcibiades, where he declareth, that it is not the property of a Prophet to prophesy in a trance. A little after he rehearseth the Prophets of the New Testament, among whom he numbred one Ammius and Quadratus, saying as followeth: A false prophet in a trance, where licence and impunity do concur, beginneth with rash ignorance, and endeth with furious rage and frensie of mind, as it is said before. Of this sort, and in such trances of spirit, they shall be able to shew none of the Prophets, either of the Old or of the New Testament.

Apollinarius out of Miltiades wrote alledgeth this.

Prophets in the New Testament.

Adiliades books.

Chap. 18 after the Greek.

Apollonius against the Montanists.

The prophetesses of Montanus receive gifts. Themison a Montanist, with money delivred himself from prison.

Alexander a thief, yet a martyr of Montanus sect.

Mat. 10. Luk. 9.

Mat. 7.

Testament, neither shall they be able to glory of Agabus, of Judas, of the daughter of Philip, of Ammias the Philadelphian, of Quadratus, neither of any other, which may any thing avail them. Again he writeth: If thus (as they say) after Quadratus, and Ammias the Philadelphian, these Women of Montanus succeeded in the gift of prophecy, let them show who afterwards succeeded Montanus and his Women. For the Apostle thinketh good that the gift of prophecy should reign in every Church even unto the end: but now for the space of these fourteen years since Maximilla died, they are able to show us no one. So far he. This Adiliades whom he remembreth, left unto us in writing other Monuments of his labour and industry in the holy Scriptures, as well in the books he wrote against the Gentiles, as also in the books against the Jews, satisfying and confuting in two books their several arguments and opinions. Afterwards he wrote an Apology of the Christian Philosophy which he embraced, dedicating it to the Potentates and Princes of this world.

CHAP. XVI.

Apollonius and his judgment of the same heresie.

TO be brief, this Phrygian heresie was confuted by Apollonius an Ecclesiastical writer, who then (I say at that time) flourished in Phrygia: he published a several book against it: he refuted their prophecies, accounting them for vain lies: he plainly opened and revealed the conversation of such as were principal and chief teachers of this heresie of Montanus: he wrote in this manner: *But what kind of new Doctor this is, his Works and doctrine do declare. This is he which taught the breaking of wedlock: this is he which prescribed Laws of Fasting: this is he which called Pepuza and Tymium (pelting Parishes of Phrygia) Jerusalem, to the end he might entice all men from every where to frequents thither: this is he which ordained idle-gatherers and taxers of money: this is he which under pretence and colour of oblations, hath cunningly invented the art of bribing: this is he which giveth great hire unto the preachers of his doctrine, that by feeding of the paunch his prophecies may prevail. Thus much of Montanus. And immediately of his Prophetesses he writeth: We have shewed before, these first Prophetesses, from the time they were filled with their false spirit, to have forsaken their husbands. How shamefully then do they lie, calling Priscilla a virgin? He addeth, saying: Dost not the whole Scripture forbid, that a Prophet should receive rewards and money? When I see a Prophetess receive gold and silver, and precious garments, how can I chuse but detest her? Again of another he saith: And besides these, Themison also inflamed with the burning thirst of covetousness, tasted not of the tart cognizance of confession before the tyrant, but shifted himself out of fetters with much money. And whereas therefore he should have humbled himself, yet he all in bragging, as if he were a Martyr, after the example of the Apostle, wrote a Catholick Epistle, very presumptuously, to instruct them which believed better than himself, and to exhort them to strive for the new doctrine together with him, and to revile the Lord, and his Apostles, and his holy Church. Again, speaking of one of their highly esteemed Martyrs, he writeth in this sort: And that we trouble not our selves with many, let the Prophetess tell us touching Alexander who called himself a Martyr, with whom he hath banqueted, whom also many do adore, whose thefts and other heinous crimes which he suffered for, I will not presently rehearse, for they are publicly known and registered: whose sins hath he pardoned? Whether dost a Prophet yield thefts unto a Martyr, or a Martyr an immoderate desire of gathering unto a Prophet? For as when Christ commanded, You shall not possesse gold, neither silver, neither two coats: These on the contrary seek after the possession of unlawfull substance. We have declared, that they, whom they call Prophets and Martyrs, have extorted money, not only of the rich, but of the poor, the fatherlesse, and the widows. But if they plead innocency, let them say and joy with us in this same matter, upon this condition, that if they be overthrown, at least wise from henceforth they will cease to commit the like sin again. The fruits of Prophets are to be tried. The tree is to be known by his fruit. And that the case of Alexander may be known of such as desire it: He was condemned at Ephesus by Emilius Frontinus Lieutenant, not for his profession, but for presumptuous and bold enterprises, being a lewd person. And then with a false pretence of Christian profession, seducing the faithfull of that place, he was pardoned and set at liberty. But the Congregation where-*

*seducing the faithfull of that place: he was pardoned and set at liberty. But the Congregation whereof he was Pastor, because he was a thief, would not admit him. They that will know farther of his offences, I refer them unto the publick records. For by confuting him, whom the Prophets hath not known by dwelling together many years, we declare unto the world by him the steadfastness of the Prophet. We are able to shew at large the conformity of both parts. But if they have any confident perswasance, let them bear the reprehension. Again in another place of the same book he writeth of their Prophets thus: If they deny their Prophets to have been bribers, let them affirm it, conditionally that if it be proved, they be no longer Prophets. Hereof we are able to alledge many particular proofs. All the Works of a Prophet are necessarily to be proved. Tell me (I beseech you) Is it seemly for a Prophet to paint himself in colours? Is it seemly for a Prophet to smooch himself with the white glistening Stribium? Is it seemly for a Prophet to pink and gingerly to set forth himself? Is it seemly for a Prophet to dice and to card? Is it seemly for a Prophet to be an usurer? Let them answer me, whether these be lawfull or unlawfull. I will prove these to be their practices. This Apollonius in the same book sheweth the time of his writing to be the fourtieth year since Montanus invented this false and forged prophecy. Again, he declareth how that Zoticus (mentioned before by the former Author) went about at Pepuza, to reprehend and confute the feigned prophecy of Maximilla, and the spirit which wrought in her: But yet was forbidden by such as favoured her folly. He remembreth one Thraseas a Martyr of that time. * He declareth as received by tradition, that the Lord commanded his Apostles not to depart from Jerusalem until the twelfth years ended. He alledgeth testimonies out of the Revelation, and reporteth how that St. John raised at Ephesus, by the divine power of God, one that was dead to life again. Other things he writeth, by the which he hath fully confuted, and overthrown the subtil sleight of the foresaid heresie. These things out of Apollonius.*

CHAP. XVII.

The censure of Serapion Bishop of Antioch, touching the Phrygian heresie.

THis Serapion remembreth the works of Apollonarius, where he confuted the said heresie, who then is said to have succeeded Maximinus in the Bishoprick of Antioch. He maketh mention of him in a peculiar Epistle unto Caricus and Ponticus, where also the said heresie is confuted thus: *And that ye may know this also, that the operation of this deceitfull doctrine, called the new prophecy, is condemned as execrable, of all the Churches in Christendome, I have sent unto you the learned Writings of Claudius Apollonarius that holy Bishop of Hierapolis in Asia. In this Epistle of Serapion there are subscriptions of many Bishops, of whom one subscribeth thus: I Aurelius Cyrenius Martyr, wish you health. Another thus: Elius Publius Julius Zotas of Debelum a City of Thracia, as sure as the Lord liveth in Heaven, whereas holy Zotas of Anchia would have cast out the Devil which speaks in Priscilla, she dissembling hypocrites would not permit it. And many other Bishops gave the same censure, and subscribed with their own hands to the said Epistle. The affairs then went after this sort.*

CHAP. XVIII.

The industry of Irenaeus in refuting the heresies blazed at Rome by Blasius and Florinus.

IRenaeus wrote divers Epistles to the confutation of such as at Rome corrupted the sincere rites of the Church. He wrote one to Blasius of Sebaste, another to Florinus of Amonia: by: *Of that God is not the author of evil.* Which opinion Florinus seemed to be of, but afterwards he being seduced with the error of Valentinus, Irenaeus wrote against him that book, entitled *Ogdoas*, by interpretation, the number of eighty, where he signifieth himself immediately to have succeeded the Apostles. The end of which book hath this notable inscription, which we think fit to be inserted in this our History, which is as followeth:

H 3

Stribium is a white stone found in silver mines, by rubbing the skin it maketh it look very fair. * This tradition on first is to be suspected, for that Christ (Mat. 28. Mar. 16.) commanded the Apostles to passe throughout the world, and to preach the Gospel. Secondly, for that he charged them (Luk. 24. Act. 1.) to tarry in Jerusalem, but until they were endued with power from on high, which was fifty days after the ascension. Chap. 19. after the Greek.

Serapion Bishp. of Antioch. Epist. ad Caricum Ponticum.

* Chap. 20. after the Greek. Irenæus l. de Ogdade, which is not extrant. Irenæus unto Florianus the schismatick. Florianus a courier, then a schismatick, last an heretic.

I charge thee in the name of our Lord Jesus Christ, and his glorious coming at what time he shall come to judge the quick and the dead, whofore thou be that copiest this book, that thou peruse this copy, and diligently correct it after the example of mine own hand writing, and that thou put too likewise this charge, and set it down after the written copy. This was profitably spoken of him, and well remembered of us, that we may behold the ancient and right holy men, as a most exquisite and right pattern of earnest care and diligence. Again, Irenæus in his Epistle to Florianus reporteth, that he had conversation with Polycarpus, and wherein Irenæus in his Epistle to Florianus that I may boldly pronounce the truth, favoureth not for sound: this doctrine of disagreement from the Church, and bringing such as give ear unto it into extreme impiety: this doctrine, no not the heretics, which were out of the Church, ever durst to publish: this doctrine (such as were Elders before us, and Disciples of the Apostles, never delivered unto thee. I saw thee when I was yet a boy with Polycarpus in the lower Asia, living gorgeously in the Emperors Palace, and buying thy self with all might to be in favor and credit with him. For I remember better the things of old than the affairs of late. For the things we learn in our childhood sink farther into our minds, and grow together with us. So that I remember the very place where Polycarpus sat when he taught: his going out, and his coming in, his trade of life, the figure and proportion of his body: the Sermon he made unto the multitude: the report he made of his conversation with John and others which saw the Lords how he remembered their sayings, and what he heard out of their mouths touching the Lord, of his power and doctrine, reciting precepts, and all things consonant to holy Scripture, out of their mouths (I say) who had seen with their eyes the Word of life in the flesh. These things at this time, through the mercy of God which wrought in me, I diligently marked, and painted it not in paper, but printed it in my heart, which continually through the grace of God I ponder and meditate. And I am able to testify before God, that if that holy and apostolick Elder, had heard any such thing, he would straight have reclaimed, and stopped his ears, and after his manner pronounced. Good God, into what times hast thou reserved me, that I should suffer such things! Yea and would straight have sounded the place where he sitting or standing had heard such speeches. To be short, thou may be reported for true out of the Epistles which he wrote to the confirmation of the bordering Churches, or out of the Epistles which he wrote to certain brethren for admonition and exhortation [aks]. Thus far Irenæus.

CHAP. XIX.

The Church enjoyeth peace under Commodus, the Martyrdom of Apollonius a Christian Philosopher.

THe same year under Commodus the Emperor, the rage of the Gentiles was mitigated towards us, so that peace was granted through the grace of God, unto the universal Church throughout the world: and the heavenly doctrine led the minds of all mortal men to the embracing of the true Religion of the only and universal God: so that many of the Nobles of Rome drew near to their souls health and salvation, together with their whole houses and families. It was a thing altogether intolerable for the Devil, whose nature is altogether envious and spitefull, therefore he taketh us in hand again, and inventeth divers snares to intrap us in. He procureth at Rome, Apollonius, a man among the faithful of that time, for learning and Philosophy very famous, to be brought forth before the Tribunal seat, raising his accusers among them that were fit Ministers for so malicious a purpose. But the unhappy man came out of season to receive the sentence of judgment: for, because it was decreed by the Emperor, that the accusers of the Christians should die the death, Perennius the Judge forthwith gave sentence against him, that his legs should be broken. Then the beloved Martyr, when the Judge had earnestly, and with many words intreated him to render an account of his faith before the noble Senate, he exhibited in the presence of them all a notable Apology of his faith, in the which he suffered Martyrdom. Yet nevertheless by decree of the Senate he was beheaded, and so ended his life: for the ancient Decree was of force, and prevailed among them, that the Christians which were once presented before the Tribunal seat, and not revoked their opinion, should no more be set at liberty. Wherefore the words of Apollonius which he answered to Perennius standing at the bar, and his whole Apology offered to the Senate, who listeth to know, let him read out book of Martyrs.

CHAP.

CHAP. XX.

Of the Succession of Bishops in the most famous Churches.

IN the tenth year of the reign of Commodus, when Eleutherius had governed the Bishoprick of Rome thirteen years, Victor succeeded him, at what time also Julianus after he had continued ten years in the Bishoprick See of Alexandria, died, and Demetrius came in place; at what time likewise Serapion (mentioned a little before) was known to be the eighth Bishop of Antioch after the Apostles. Then was Theophilus Bishop of Caesarea in Palestine, and Narcissus (before remembered) Bishop of Jerusalem, and Banchillus Bishop of Corinth in Hellada, Polycrates Bishop of Ephesus, and an infinite number more (as it very likely) besides these, excellent at that time. But we rehearse them by name, and that justly, by whose means and writings the Catholick Faith hath been continued unto our time.

CHAP. XXI.

Of the controversy about the keeping of Easter-day.

AT the same time there arose no small contention, because that all the Churches throughout Asia, as of an ancient tradition, thought good to observe the high Feast of Easter in the fourteenth Moon, on which day the Jews were commanded to offer their Paschal Lamb. As much to say, as upon what day soever in the week that Moon fell, the fasting days finished and ended: whereas the other Churches throughout the world accustomed not to celebrate Easter after this manner, but observed the Apostolick tradition and custom as yet retained, to wit, that the Fasting-days should be broken up on no other day, but the day where in our Saviour rose from death to life. Wherefore Synods and meetings of Bishops were summoned, where all with one accord ordained an Ecclesiastical Decree, which they published by their Epistles unto all Churches: that upon no other than the Sunday the mystery of our Saviours resurrection should be celebrated, and that on that day; and no other, the Fasting used before Easter should have an end. Their Epistle is at this day extant, who at that time for this cause assembled together in Palestine, of whom Theophilus Bishop of Caesarea, and Narcissus Bishop of Jerusalem were chief. At Rome likewise there was a Synod gathered together for the same cause, of the which Victor their Bishop was President. Again, there was another of the Bishops at Pontus, where Palmas as the most ancient did govern. Another of the Bishops throughout France, which Irenæus did over-see. To be short, another of the Bishops throughout Ofsirena, and the Cities therein contained, and specially of Banchillus Bishop of Corinth, with many others, all which with one and the same sentence and judgement, ordained the same Decree, and their uniform assent was thus made manifest unto the world.

CHAP. XXII.

By the report of Polycrates the Churches in Asia celebrated Easter in the fourteenth Moon.

Polycrates was the chief of the Bishops throughout Asia, which affirmed that their ancient custom delivered them of old was to be retained. This Polycrates in his Epistle unto the Church of Rome, sheweth the custom of Asia observed unto his time, in these words: *We celebrate the unviolated day of Easter, neither adding any thing thereto, neither taking ought therefrom. For notable pillars of Christian Religion have rested in Asia, which shall arise at the last day, when the Lord shall come from Heaven with glory, and restore all the Saints to joy: Philip one of the twelve Apostles, now lying at Hierapolis, and his two daughters who keep the same Virgins all the days of their lives; the third also after the end of her holy conversation, rested at Ephesus. Again, John who lay on the Lords breast, and wore the Priestly attire, both*

Chap. 22. after the Greek.

An. Dom. 192. All these Bishops flourished at once. Victor Bishop of Rome. Demetrius. Serapion. Theophilus. Narcissus. Banchillus. Polycrates.

Chap. 23. after the Greek.

An. Dom. 199. Exod. 12. Easter and the fasting days going before laid down by Decree. Theophilus and Narcissus were chief in Palestine. Victor at Rome. Palmas at Pontus. Irenæus in France. The Bishops of Ofsirena in their Province. Banchillus at Corinth, and not the Bishop of Rome over all.

Chap. 24. after the Greek.

Polycrates Bishop of Ephesus writeth to Victor and the Church of Rome. John the Apostle being a Priest wore the priestly attire, both

Polycarpus used oft to repeat this saying.

Chap. 21. after the Greek.

The accuser of Apollonius with the breaking of his legs died miserably. Apollonius a Christian Philosopher, exhibited an Apology unto the Senate of Rome, and afterwards is beheaded. A cruel law.

both a Martyr and a Doctor *Sept* at Ephesus. Moreover Polycarpus Bishop of Smyrna, and a Martyr. Thracias an Eumenian, both a Bishop and a Martyr, *Sept* at Smyrna. What shall I speak of Sagaris, both a Bishop and a Martyr, lying at Laodicea? Also of blessed Pappyrus and Melito an Eunuch, who was led and guided in all things: that he did by the holy Ghost, and now rests at Sardis, waiting the message from Heaven, when he shall arise from the dead. * All these celebrated the feast of Easter according unto the Gospel, in the fourteenth Moon, swearing no where, but observing the rule of faith. To be short, and I Polycrates, the meanest of you all, do retain the tradition of my fore-fathers, of which also I have imitated some. For there were seven Bishops before me, and I am the eighth, which always have celebrated the feast of Easter on that day in the which the people removed the leaven from among them. I therefore (my brethren) which now have lived threescore and five years: in the Lord, have conferred with the brethren throughout the world, and have read, and ever-read the holy Scriptures, yet will not be moved at all with those things which are made to terrify us. For my Ancestors and Elders have said, That we ought rather to obey God than man. Afterwards he speaketh of the Bishops that consented and subscribed to his Epistle, after this manner: I could repeat the Bishops which were present, whom you requested me to assemble, whom also I have assembled together, whose names if I should write would grow unto a great number; they have visited me a simple soul, and a man of small account, and have consented to this Epistle. They also know that I bear not this gray hair in vain, but always have had my conversation in Christ Jesus.

CHAP. XXIII.

The censure of certain Bishops touching this controversy.

I Immediately upon this Victor Bishop of Rome, goeth about to sever from the unity in the communion all the Churches of Asia, together with the adjoining Congregations, as favouring not aright, and inveiyeth against them in his Epistles, and pronounceth flatly, all the brethren there for excommunicated persons. But this not pleasing all the Bishops, they exhorted him to seek after those things which concerned peace and unity, and love between brethren. * Their words are at this day extant, that sharply reprehended Victor. Of which number Irenaeus in the name of all the brethren in France that were under his charge, wrote and allowed the same sentence, to wit: *The mystery of the Resurrection of our Saviour to be celebrated on the Sunday only.* Yet as it was very meet, he put him in remembrance at large of his duty, that he should not estrange or cut off all the Churches of God which retained the tradition of old custom. His words are these: *Neither is this controversy only of the day, but also of the kind or manner of Fasting.* Some think they ought to fast one day, some two, some more, some forty, and telling the hours throughout day and night, they count a day. Neither began this variety of Fasting in our time, but long before, through them who then bare rule, and as it is very likely, through their double negligence; they despised and altered the simple and common custom retained of old. Yet for all this were they at unity one with another, and as yet we retain it: for this variety of Fasting commendeth the unity of faith. After this he adjoyneth a certain History, which I will allege as peculiarly incident to this place. They (saith he) that were Bishops before Soter, of that Sex which now thou governest, I mean, Anicetus, Pius, Hyginus, Telephorus and Xystus, neither did so observe it themselves, neither list they any such commandment unto the posterity, and yet they (though not observing the same custom) were at unity with them which referred unto them from other Churches, and did observe the same, although their observation was contrary to the minds of such as observed it not. Neither was the like ever heard of, that any man for such kind of Fasting was excommunicated: but the Bishops themselves, which were thy predecessors, have sent the Encharistia unto the brethren of other Churches that observed a contrary custom. And Polycarpus being at Rome in the time of Anicetus, they both varied among themselves about trifling matters, yet were they soon reconciled, and not a word of this matter. Neither was Anicetus able to persuade Polycarpus that he should not retain that which he had always observed with John the Disciple of our Lord, and the rest of the Apostles, with whom he had been conversant: neither did Polycarpus persuade Anicetus to observe it, but told him, that he ought to observe the ancient customs of the Elders, whom he succeeded. These things being at this point, they communicated one

one with another. And in the Church * Anicetus granted the Eucharist unto Polycarpus for variance he owed unto him, and in the end they parted one from another in peace, and all such as retained contrary observations throughout the whole universal Church, held fast the bond of love and unity. Thus Irenaeus not degenerating from the etymology of his name, passing all other in the gift of reconciling the brethren, praised for the Ecclesiastical peace. He wrote not only to Victor, but also to sundry Governors of divers other Churches, in several Epistles, concerning the said controversy.

CHAP. XXIV.

The censure of the Bishops of Palastina touching the said controversy of Easter, with the repetition of the Book of certain Ecclesiastical Writers.

The Bishops of Palastina (mentioned a little before) Narcissus, Theophilus, and with them Cassius Bishop of Tyrrus, and Clarus Bishop of Ptolemais, together with other Bishops in their company, when they had reasoned at large touching the celebration of Easter, and the tradition delivered unto them by succession from the Apostles: in the end of their Epistle they write thus: *Send out with speed the copies of our Epistles throughout the Parishes, that we be not charged with their error, which easily are brought to share even their own souls.* We signify unto you, that at Alexandria they celebrate the feast of Easter upon the self same day with us. Their Epistles are brought unto us, and ours unto them, that we may uniformly and together solemnize this holy feast. Besides these alleged and translated Letters and Epistles of Irenaeus, there is extant another book of his, very learned and necessary, against the Gentiles, entitled of knowledge another unto Marcianus his brother, entitled, *A declaration of the Apostles preaching*; and another book of divers Tracts, where he maketh mention of the Epistle unto the Hebrews, and the book of Wisdom, called Solomon's, whence he allegeth testimonies. These are the works of Irenaeus, which came to our knowledge. When Commodus had been Emperor thirteen years, and Perrinax after him not fully the space of six months, Severus succeeded him in the Empire. There are reserved as this day in many places many notable works of divers Ecclesiastical persons, whereof these came to our hands: *The Commentaries of Heraclitus upon Paul Maximus* of that common question in hereticks mouths: *Whence evil proceeded: and whereof this substance was made.* Candidus of the creation or work of six days. *Apion of the same argument.* Sixtus of the resurrection. And a certain Tract of Arshianus, with a thousand mo. All which Writers time doth not permit, neither is it possible to publish them in this our History, because they minister no occasion to make mention of them.

CHAP. XXV.

Of such as from the beginning impugned the heresie of Artemon, the behaviour of the heretick, and his presumption in rejecting and corrupting the Scripture.

Among these books there is found a volume written against the heresie of Artemon, which Paulus Samosatenus in our dayes endeavoured to revive: wherein is contained a narration worthy to be published among these our Histories, which are here and there diversly collected. When this book had confuted the said presumptuous heresie, which affirmed Christ to be a bare and naked man, and that the authors thereof had gloried of it as an ancient opinion, after many lines and leaves, to the confutation of this blasphemous untruth, he writeth thus: *They affirm, that all our Ancestors, yea and the Apostles themselves were of that opinion, and taught the same with them, and that this their true doctrine (for so they call it) was preached and embraced unto the time of Victor the thirteenth Bishop of Rome after Peter, and corrupted by his successor Zephyrinus.* This peradventure might seem to have some likelihood of truth, if it were not opposed first of all by the holy Scriptures, next by the books of sundry men long before the time of Victor: which they published against the Gentiles, in the defence of the truth, and in confutation of the heretical opinions of their time. I mean Iulianus, Miltiades, Tatianus and Clemens, with many others: in all which works Christ is preached and published to be God. Who knoweth not that the works of Irenaeus, Melito, and all other Christians, do confess Christ to be both God and man? To be short, how many

* Rufinus translates these words understanding that Anicetus granted the ministration of the communion unto Polycarpus, which is very like to be true. Irenaeus signifies a peacemaker. Chap. 25. after the Greek.

The provincial council held at Arles in the year 314 wrote thus unto the Province throughout out. Certain works of Irenaeus. Commodus was Emperor thirty years. Perrinax six months. Severus created Emperor, An. Dom. 195. under this Severus the fifth great persecution was raised.

Chap. 28. after the Greek.

The opinion of Artemon the heretick.

An ancient writer (as I suppose Melitinus) in the confutation of the sect of Artemon.

* Chap. 25. after the Greek.

A.R.4.

My Remembrance for Anabaptism
that I feel obliged to you

* Chap. 25. after the Greek. Where then was the saying, that the Bishop of Rome must judge all, and be judged of none? Irenaeus Bishop of Lyons. Victor Bishop of Rome.

Theodosius a
tanner and an
heretic.

Zephyrinus
Bishop of
Rome.
Anno Dom. 203.

A worthy
History of
Natalius an
heretical Bi-
shop repenting
himself.

God sendeth
his Angel to
scourge him
by night.

The practices
of the hereti-
cal sect of
Arianism.

Euclid.
Aristotle.
Theophrastus.
Galen.
Heretics pre-
sume to
correct, alter
and translate
holy Scripture

A notable
dilemma.

many Psalms, and Hymns, and Canticles, were written from the beginning by the faithful Christians, which do celebrate and praise Christ the Word of God, for no other than God indeed? How then is it possible, according unto their report, that our Ancestors unto the time of Victor should have preached so, whereas the Ecclesiastical censure for so many years is pronounced for certain, and known unto all the world? And how can they chuse but be ashamed, thus untruly to report of Victor, whereas they know for surety, that Victor excommunicated Theodotus a Tanner, the father and founder of this Apostasy which denied the Divinity of Christ, because that he first affirmed Christ to be but only man. If Victor (as they report) had been of their blasphemous opinion, how then could he have excommunicated Theodotus the author of that heresy? And Victor was thus affectionated, But when he had governed the Ecclesiastical function the space of ten years, Zephyrinus succeeded him about the tenth year of the reign of Severus. The same Author which wrote the afore-said book against the founder of this heresy, declareth a certain History that was done in the time of Zephyrinus, after this manner: Therefore to the end I may advertise divers of the brethren, I will rehearse a certain History of our time, which (as I suppose) if it had been in Sodom, they would have fallen to repentance. There was one Natalius, who not long before, but even in our time became a Confessor. This Natalius was on a time seduced by Alcibiades, and another Theodotus an exchanger; they both were disciples of Theodotus the Tanner, who then being author of this blasphemous opinion (as I said before) was excommunicated by Victor Bishop of Rome. For Natalius was persuaded by them for a certain hire and reward, to be called a Bishop of this heretical opinion, to wit, an hundred and fifty pence, monthly to be paid him. Now he being thus linked unto them, the Lord warned him of by visions. For God and our Lord Jesus Christ, full of mercy and compassion, would not that the mischief of his pests should prevail out of the Church. And for that he was altogether careless and negligent in marking the visions from above, being now as it were hooked with the sweet baits of primacy, honour, and filthy lucre: whereby thousands do perish; at length he was scourged by an Angel of the Lord, and for the space of a whole night chastized not a little, so that when he rose early in the morning, clothed in sackcloth, and sprinkled with ashes, with much we and many tears, he fell down flat before the feet of Zephyrinus Bishop of Rome, not after the manner of a Clergy-man, but of the lay people, beseeching the Church (promise always to compassion) with watery eyes and wet cheeks, for the mercy of Christ, to tender, and pity his miserable case: and using many petitions; and shewing in his body the print of the stripes after much ado he was received unto the communion. We think best to add unto these, other relations of the same Author: for thus he writeth: They corrupted the holy and sacred Scriptures without any reverence: they rejected the Canon of the ancient faith: they have been ignorant of Christ, not (savouring what the holy Scriptures affirmed), but exercising themselves therein, and sitting it to this end, that some figure or form of a syllogism might be found, to impugn the divinity of Christ. And if any reasoned with them out of the holy Scripture, forthwith they demanded whether it be a conjunct, or a simple kind of syllogism. And laying aside holy Scripture, they practise Geometry, as being of the earth, they speak earthly, and knew not him which came from above. Euclid among a great many of them measureth the earth busily. Aristotle and Theophrastus are highly esteemed. Galen is of divers worshipped. But what I say of these, who (being far from the simplicity of holy Scripture, through the subtilty of crafty persons) for to this purpose they put their prophane hands to holy Scripture, saying they would correct them. And that I report not this untruly of them, or partially against them, if any man please, he may easily know it. For if any will peruse their copies, and confer them one with another, he shall find in them great contrariety. The books of Alcibiades agree not with them of Theodotus. There is found between them great difference, for their disciples wrote obscurely such things as their masters had ambitiously corrected. Again, with these the copies of Hermophilus do not consent. Neither are the copies of Apollonius at concord among themselves. If their allegations be conferred with their translations and alterations, there shall be found great diversity. Belike they are altogether ignorant what presumption is practised in this lewd sort of theirs. For either they persuade themselves that the holy Scriptures were not indited by the infinit of the holy Ghost, and so are they Infidels; or else they think themselves wiser than the holy Ghost: and what other thing do they in that, than shew themselves possessed of a Devil? They cannot deny this their bold enterprise, for they have written these things with their own hands. They cannot shew us who instructed them, who delivered them such Scriptures, and whence they translated their copies.

Divers of them vouchsafe not to corrupt the Scripture, but flatly they deny the Law and the Prophets, and under pretence of their detestable and impious doctrine of feigned grace, they fall into the bottomlesse gulf of perdition. But of them thus much shall suffice.

The end of the fifth Book.

THE SIXTH BOOK OF THE ECCLESIASTICAL HISTORY OF Eusebius Pamphilus Bishop of Caesarea in Palestina.

CHAP. I.

Of the persecution under the Emperor Severus.



When Severus persecuted the Church of God, there were every where famous martyrdoms of such as strove for godliness, but especially at Alexandria, whether chosen Champions out of Egypt and all Thebais (as unto a most notable Theatre of God) were brought, and after a most patient suffering of sundry torments, and divers kinds of death, were crowned of God with garlands of immortality. Of this number was Leonides (called the father of Origen) there beheaded, who left his son very young, and of tender years: who, how he was disposed and affected towards Christian Religion from that time forth, it shall not be at this time unseasonably written, specially for that he is famous and renowned throughout the whole world. Some man will say, it is no small piece of work to paint in paper the life of this man, and that it will require a whole volume to it self: but at this present cutting off many things, using as much brevity as may be, we will run over certain things which concern him, selected out of their Epistles and Histories, which were his familiars, whereof some lived in our time, and reported certain things of him. To be short, we will declare such things as shall seem worthy of memory, and that were done of him even from his cradle. Severus had governed the Empire ten years, Lartus governed Alexandria, and the rest of Egypt, and Demetrius after Julius had newly taken upon him the oversight of the Congregations there.

An. Dom. 204.

Leonides the father of Origen beheaded.

Severus went on the tenth year of his reign, when the great persecution was raised. Lartus ruled Alexandria and Egypt.

CHAP. II.

Origen desirous of Martyrdom, was in great danger, and being delivered, he professed Divinity at Alexandria with earnest study, and led a marvellous honest life.

When the heat of persecution was very vehement, and an infinite number of persons were crowned with Martyrdom, Origen being yet very young, bare in his mind a fervent desire of Martyrdom, so that he hazarded himself often, and covered voluntarily to thrust himself into that dangerous combat. * Yea narrowly did he escape, for it had cost him his life, had not the divine and celestial providence of God stayed him by means of his mother, to the further commodity and profit of many. She at the first intreated him with many words to tender her motherly affection: but perceiving him to be more vehemently incensed and kindled, knowing his father to be kept in close prison, and wholly minded to suffer Martyrdom, the constrained him to remain at home, hiding from him all his apparel. He then being able to do no other thing, more prompt in mind than ripe in years, could not rest, but wrote unto his father a letter, in the which he exhorted him thus: O Father, faint not; neither imagine amiss because of us. Let this be the first token of the industry and sincere mind of Origen in his childhood towards Christian Religion, set forth

* Chap. 3. after the Greek.

Origen by the means of his mother avoideth great peril. Origen being a child exhorted his father to martyrdom.

in

Origin of a child brought up in holy Scriptures.

in this our History. For he being of a child trained up and exercised in holy Scriptures, shewed then no small signs of the doctrine of faith. His father furthered him not a little to the knowledge of them, whereas besides the study of liberal Arts, he instructed him in these, not as the lesser part. For first of all before the exercise of prophane literature, he instructed him in the holy Scripture, and demanded of him daily a certain task of that he learned and rehearsed. And this trade was not unprofitable for him being a child, but he grew thereby unto such facility and promptnesse, that he contented not himself with the bare and casual reading of the words, but sought farther, searching the perfect and profound understanding thereof, so that divers times he would for or gravel his father, demanding of him what was meant by this and that place of holy Scripture. But his father checked him to his face in outward sight, admonishing him not to search ought above the capacity of his years, and more than the plain letter gave to understand: yet to himself he rejoiced greatly, yielding unto God the author of all goodnesse hearty thanks for that he had made him the father of such a son. The report goeth, that the father often uncovered the breast of his son in his sleep, and solemnly kissed it, as if the holy Ghost had taken there the inner part for his privy closet, and thought himself happy of such an off-spring. These and the like things they remember to have happened unto *Origen* being yet a child. When his father died a Martyr, he was left an Orphan of the years of seventeen with his mother, and other children his brethren, to the number of six: his fathers substance being confiscated to the Emperors treasury, the want of necessities pinched him, together with his mother and brethren, he calteth his care unto the divine Providence of God, he is received and refreshed of a certain Matron which was very rich, and also religious, which harbour'd in her house a certain man of *Antioch*, a notable heretic, of the sect then fresh at *Alexandria*, one that was accepted of her for her son and dear friend: *Origen* then of necessity using his company, shewed forth manifest proofs of his cleaving fast unto the right and true Faith: for whereas an infinite multitude not only of heretics, but also of the true Faith, frequented unto *Panlus* (so was he called) for he was counted a profound and a wise man, he could not be persuaded to be present with him at prayers, but observed the Canon of the Church from a child, and detested (as he witnesseth himself in a certain place) the doctrine of heretics. He was of his father absolutely instructed in the prophane learning of the *Gentiles*, but after his fathers death, he applied a little more diligently the study of Rhetorick, and having before meanly applied humanity, now after the death of his father, he so addicted himself unto it, that in short space he got sufficiently to serve his turn, both tolerable for the time, and correspondent to his years. For he being idle at School (as he himself in a certain place reporteth) whereas none occupied the room of Catechizing at *Alexandria*, because that every one was faine to flee away by reason of the threatening thunderbolts of persecution, divers of the *Gentiles* came to him to hear the preaching of the Word of God: whereof the faith the first to have been *Plutarch*, who besides that he lived well, was crowned with Martyrdom. The second was *Heraclius* the brother of *Plutarch*, who after he had profited very much, and sucked at his lips the juice of Christian Religion and heavenly Philosophy, succeeded *Demetrius* in the Bishoprick of *Alexandria*. *Origen* went now on the eighteenth year, when he catechized in the School of *Alexandria*; at what time he happily prospered, whilst that under *Aquila* Lieutenant of *Alexandria*, in the heat of persecution he purchased unto himself a famous opinion among all the faithful, in that he cheerfully embraced all the Martyrs, not only of his acquaintance, but such as were unto him unknown. He visited not only such as were fettered in deep dungeons and close imprisonment, neither only such as looked for the last sentence of execution, but after judgement given, and sentence pronounced, he was present with the Martyrs, boldly accompanying them to the place of execution, putting himself in great peril of offences, boldly embracing, kissing and saluting them, so that once the furious rage of the fond multitude of the *Gentiles* had stoned him to death, if the divine power of God had not marvelously delivered him. The same divine and celestial grace of God at other times, again and again, so oft as cannot be told, defended him, being assaulted of the adversaries, because of his noble hardnesse and prompt mind to publish the doctrine of Christ. So extremely was he dealt withall of the Infidels, that soldiers were commanded to watch about his house, because of the multitude that came to be instructed of him in the Christian Faith. The persecution daily prevailed, and was so vehemently bent against him, that

A certain matron of *Alexandria* receiveth *Origen* with his mother and brethren.

Origen taketh heed of heretics. Tit. 3. *Origen* studieth Rhetorick.

Plutarch a martyr. *Heraclius* after *Demetrius* Bishop of *Alexandria*. *Origen* a catechizer being 18 years old. *Origen* comforteth the martyrs.

that he could nowhere pass safely throughout *Alexandria*, but often changing lodgings, he was every where pursued, because of the multitude which frequented unto him for instructions sake. For his works expressed the most notable rules of the most true and Christian Philosophy. They say, as he taught so he lived, and as he lived, so he taught. Wherefore the divine power of God especially prevailing with him, an infinite number were stirred up by his zeal. When he perceived many Disciples to frequent unto him, and that the charge of the School was now by *Demetrius* the Bishop committed unto him alone, he supposed the reading of humanity to be out of season, and transformeth the School as altogether unprofitable by reason of prophane literature and humanity opposite unto sacred letters, to the exercise of godly discipline. Again after good advice taken for necessary provision, he sold the prophane writers which he had diligently perused and lay by him, enjoying the buyer to pay him daily four half-pence of the set price, wherewith he contented himself. And this philosophical trade continued he the space of many years, cutting off from himself all occasion of youthful concupiscence. For thorow the whole day he took no small labour in this godly exercise, and the greater part of the night also he spent in meditating of holy Scripture, and in his philosophical life, as much as lay in him he used fasting taking his rest at certain temperate times of the year, not on his bed, but very warily on the bare ground. Specially above all other places, he supposed the sayings of our Saviour in the Gospel to be observed, which exhorted us not to wear two coats, neither shoes, neither to care for the time to come with a greedy or covetous desire. For he endured cold and nakednesse more cheerfully than became his years, and suffered such extreme need and necessity, as greatly amazed his familiar friends, and offended many that willingly would have supplied his wants and necessity, for the painfulnesse they saw him take, in setting forth the heavenly doctrine of Christ Jesus our Saviour. But he being given to patient sufferance, passed many years without the wearing of shoes, joyning naked foot to bare ground. And he is said moreover for the space of many years to have abstained from wine, and other such like (necessary sustenance only excepted) so that he ran in great danger, lest that through weaknesse of limbs, and faintnesse of body, he should destroy and cast away himself. This philosophical trade of life being wondered at of others, stirred up a great many Disciples to imitate the like trade and study: so that of the *Gentiles* and *Infidels*, and also of the learned and wise, and the same not of the meaner sort, a great number became zealous and earnest followers of his doctrine: inasmuch that (the heavenly Word of God taking deep root in their faithfull minds) they continued steadfast during the persecution of that time, so that some of them were apprehended and suffered martyrdom.

Origen, as he taught he lived, and as he lived he taught

Origen sold his philosophy books.

Origen had many followers.

CHAP. III.

Chap. 4. after the Greek.

Of the Martyrs that suffered out of the School of *Origen*.

The first of them was *Plutarchus* remembered a little before. Whom *Origen* accompanied to the place of execution, not without great danger of his life, whereas his own Citizens went about to practise violence towards him, as being author of *Plutarchus* death. Yet the providence of God delivered him then. The next of the disciples of *Origen* after *Plutarchus*, was *Serenus*, who is said to be the second Martyr which gave trial and proof of the faith he received, and that by fire. The third Martyr out of the same School was *Heraclides*. The fourth after him *Heron*. Of the which two later, the first was a Catechumen, the second lately baptized, but both beheaded. As yet out of the same School came forth the fifth Champion, a second *Serenus*, who after patience in great torments and grievous pain, was beheaded. And of women also, *Rhais*, as yet a Catechumen, baptized (as *Origen* himself reporteth) in fire, departed this life.

Plutarchus a Martyr. *Serenus* beheaded. *Heraclides* beheaded. *Heron* beheaded. *Rhais* a woman burned.

CHAP. IV.

Chap. 5. after the Greek.

The Martyrdom of *Potamiana* a Virgin, *Marcella* her Mother, and *Basildes* a Souldier.

Basildes shall be numbered the seventh among the former Martyrs, which led forth the renowned Virgin *Potamiana* to execution, of whom unto this day great fame is blazed abroad among the inhabitants of that Province, how that for the chastity of her body and

Potamiana burned.

Marcella
burned.

Virgins
spirited

Basilides be-
fore a Pagan,
now a Chris-
tian, before a
murderer,
now a martyr.

Basilides bapti-
zed in prison,
afterwards
beheaded.

August. l. de
cura pro mort.
agend. c. 13.
Hec. Martyr. in
8. cad Rom.

Cyprian. l. i.
Epist. 1.

August. l. de
cur. pro mor.
agend. c. 13.

and purity of mind, she strove very stoutly with her lovers. She was endued with ripeness of mind, and goodly beauty of body. When she had suffered infinitely for the faith of Christ, last of all after great and grievous torments, terrible to be spoken of, together with her mother *Marcella*, she was burned with fire, and consumed to ashes. The report goeth, that *Aquila* the Judge commanded her whole body to be scourged over, and that very force, and threatened her, he would deliver her body shamefully to be abused of Fencers and ruffians: and that after the had musled a while with her self, and they demanding an answer, to have said such things as pleased not the *Gentiles*, and therefore immediately after sentence pronounced, to have been taken and led of *Basilides* (a souldier of authority among the host) to execution. When the multitude molested her force, spitefully handling her with opprobrious terms, *Basilides* repressed and rebuked their railing speeches, pitying her very much, and practicing great courtie towards her. She on the other side approved and acknowledged his courteous dealing towards her, and bad him be of good cheer, saying: that after her departure she would intreat her Lord for him, and shortly require the courtie she shewed unto her. When she had ended this communication, pitch scalding hot was poured by little and little over all her body, from the crown of her head to the soal of her foot, the which she manfully endured in the Lord. And such was the sore combat which this worthy Virgin sustained. But not long after, *Basilides* being required of his fellow-souldiers to swear for some occasion or other, affirmed plainly, it was not lawful for him to swear, for he said he was a Christian, and that he would in very deed protest the same. At the first he was thought to dally, but the same is clapt in prison. But when the brethren had visited him, and demanded of him the cause of his sudden and marvellous alteration, the report goeth, he declared to them how that *Potamiana* three days after her Martyrdom appeared unto him by night, and covered his head with a Crown, and said: *She had intreated the Lord for him, and obtained her purpose, and that not long after he should end this life.* After these sayings, and the seal of the Lord received by the brethren, he was beheaded, and so suffered martyrdom. They write that many others in *Alexandria*, embraced plentifully the Doctrine of Christ, for that *Potamiana* appeared unto them in sleep, and called them to the faith. Of these things thus much.

The Translator unto the Reader, for the removing of suspition rising of two things which *Eusebius* laid down in the Chapter going before.

There are two things in this Chapter of *Eusebius* with good advisement to be considered. The first whether *Potamiana* after her martyrdom prayed for *Basilides*; the second, whether after her martyrdom she appeared unto him and to others, as *Eusebius* (by hear-say) layeth down. Touching the first, if we may credit *Augustine*, The souls of the departed are in such a place, where they see not those things which are done, and which happen unto men in this life. He saith further, That they have a care over us, as we have over them, although we are altogether ignorant what they do. *Peter Martyr's* opinion is this, Although I could easily grant, that the Saints in Heaven do with most fervent desire the salvation of the elect, yet for all that, I dare not affirm that they pray for us, inasmuch as the Scripture hath no where laid that down. *Potamiana* this holy Virgin and Martyr, seeing the kindness this souldier shewed unto her, was greatly pleased with him, and in the fervency of her Christian love towards him, said: That she would intreat the Lord for him after her departure. In the like sort also I read that *Cyprian Bishop of Carthage* moved *Cornelius Bishop of Rome*, that whether of them both should first depart this life, the same without intermission should pray unto God for the other: such was the fervency of love between them. In the like fence men commonly say: God have mercy on his soul. Which saying the learned and zealous do not so well like of. For though the good motion (as they say) and disposition of the mind be expressed thereby, yet doth it the dead no good at all when as his soul being already in the hands of God, needs not our prayers. God no doubt was as ready to grant *Basilides* the light of his spirit as *Potamiana* was to pray for him. Touching the second, whether she appeared unto him after her death, the godly can judge. *S. Augustine* saith: If the souls of the dead departed, were present at the affairs of the living, then would they speak unto us, when we see them in our sleep: and to omit others, mine own tender mother would forsake me never a night, which followed by Sea and by Land, to the end she might live

live together with me. God forbid that she should become cruel in the happier life, so that (if ought at any time grieve my heart) the comfort not her sorrowful son, whom she loved entirely, whom she would never see sad. But in good sooth that which the sacred *Psalms* foundeth out, is true: *My father and my mother have forsaken me, but the Lord took me up.* If our fathers have forsaken us, how are they present at our cares and business? If our Parents be not present, what other of the departed be there which know what we do, or what we suffer? The *Prophet Esay*, *Abraham* hath been ignorant of us, and *Israel* hath not known us. God of his great goodness promised *King Josias*, *That he should die, and be gathered to his people, lest that he should see the plagues which he threatened should happen to that place and people.* *Chrylosome* saith: The soul that is severed from the body, cannot wander in these regions. Again he saith: It may be that the soul departed the body can be conversant here with us: A little after he saith: It may be troubled by many testimonies of holy Scripture, that the souls of just men, wander not here after their death. And lest any think that the wicked do wander, thus he writeth: That neither the souls of the wicked also can linger here; hearken what the rich man saith, weigh what he requested, and obtained not. For in case that the souls of men could be conversant here, then had he come according unto his desire, and certified his friends of the torments of hell. By which place of Scripture it plainly appeareth, that the souls after their departure out of the body, are brought unto some certain place, from whence at their will they cannot return, but wait for the dreadful day of judgment. *Theophylact* also the sum-marist of *Chrylosome* hath the same words. *Origen* writing against *Cellus*, is of the same opinion: affirming, That the souls wander not, but such as wander to be Devils, *Chrylosome* writeth, That the Devil useth to say unto the living, *Anima talis ego sum*, I am such a mans soul: to the end he might deceive him. *Samuel* whom the white raised, was not *Samuel*, but the Devil in his form, as *Augustine* writeth. *Cyprian* saith, The wicked spirits do hide themselves in pictures and images: consecrated: these inspire the minds of the Prophets: they bolden the heart-brings and enraile: they govern the flying of birds: they sort lots: they sift out Oracles, they mingle always falsehood and truth together. For they deceive and are deceived: they trouble the life: they disquiet the sleep: and creeping into the bodies, they fray the secrets of the mind: they bring the limbs out of fashion: they distemper the health: they vex with diseases, that they may compell the poor silly wretches to the worshipping of them: that being filled with the favour from the Altars and burnt bowels of beasts, looting the things which they bound, they may seem to cure. For this is their curing and healing, when they cease to hurt. Now seeing this harmony of learned Fathers, affirming the souls not to wander, and they which wander be plain Devils; let us examine what credits can be given to *Eusebius*, and how it may be understood that *Potamiana* appeared not only to *Basilides* in sleep, but also to many others for their conversion. *Pharaohs* cup-bearer dreamed he saw a vine having three branches, but it was not so (according unto the letter) *Joseph* telleth him, that the three branches are three days. *Pharaoh* dreamed he saw seven lean kine, it was not so: *Joseph* telleth him, they are seven years of famine. *Mordochus* dreamed he saw two dragons ready to wage battle with the just, it was not so: but *Haman* and the King wholly bent to destroy the Jews, *Polycarpus* dreamed he saw the pillow [set all on fire under his head, it was not so: but a sign and token of his martyrdom]. *Sophocles* having robbed the Temple of *Hercules*, dreamed that *Hercules* accused him of theft, it was not so: but his conscience pricked him that he could find no rest. Even so *Basilides*, with divers others, having fresh in memory the martyrdom of *Potamiana*, and the villany they practised against her, dreamed of her, their conscience pricking them, and bearing them mine self of the fault, to their repentance and conversion. So that she appeared not (after the letter) but her martyrdom was a cor-ry unto their conscience, crowning them with garlands of heavenly glory, if haply they would repent.

CHAP. V.

Of *Clement* *Alexandrinus* *Origens* master, and of his Books of *Stromatōn*.

Clement succeeded *Pantannus*, and unto that he was a Catechizer in the Church of *Alexandria*, so that *Origen* became one of his disciples. This *Clement* writing his books *Stromatōn*, comprizeth in the first volume a Chronicle, containing the times unto the death of *Commodus*, so that it is evident, he finished his Books under *Severus*, the History of whose time we do presently prosecute.

Psal. 29.

Esay 63.
4 Reg. 22.

Chryl. in 8. c.
Matth.

Luk. 16.

Theophylact. in
8. c. Mat.
Origen. l. 7. con.
Celsus.
Chryl. in 8. c.
Matth.
1 Reg. 28.
August. l. 2. de
mirac. sacra
Script. c. 11.
Cyprian. de delo.
vanitate.

Pharaohs cup-
bearer.
Pharaoh.
Mordochus.

Polycarpus.
Sophocles.

Basilides.

Chap. 7. after
the Greeks.

Pantannus.
Clement and
Origen were
catechizers in
the school of
Alexandria.

Chap. 7. after
the Greek.

CHAP. VI.

Of Jude an Ecclesiastical Writer, and his Books.

Jude.

ABout this time there flourished one *Jude*, who published Commentaries upon the seventy weeks of *Daniel*, ending his Chronography the tenth year of *Severus* reign: he thought verily that the coming of *Antichrist* was then at hand, because the great heat of persecution raised against us at that time, vexed out of measure the minds of many men, and turned upside down the quiet state of the Church.

CHAP. VII.

Origen embracing chastity, galled himself. The censure of others touching that fact of his.

Chap. 8. after
the Greek.

Origen geldeth
himself.

Mat. 19.

AT that time *Origen* executing the office of a Catechizer at *Alexandria*, practised a certain act, which expressed the shew of an unperfect sense and youthfully hardiness, but a notable example of faith and chastity. He understanding simply and childishly the saying of the Lord: *There be some which make themselves Eunuuchs for the kingdom of heavens sakes*, and withal purposing to fulfill the words of our Saviour, for that he being young in years, preached and made manifest, not only to men, but also to women, the mysteries of God, sought means to cut off all occasion of wantonness and the slander of the Infidels, practised upon himself to perform the words of our Saviour, carefully minding to conceal from his familiar friends this fact of his. But it was unpossible to cloak and cover so great a matter, which thing when *Demetrius* Bishop of that place understood, he wondered at his bold enterprise, yet allowed of his purpose, and the sincerity of his truthfull mind, bidding him be of good cheer, and continue the office of a Catechizer. Though *Demetrius* was then of that mind, yet not long after, seeing *Origen* luckily to prosper, to be highly esteemed, revered, renowned, and famous among all men, he was pricked with some humane passion, so that he published abroad unto all the Bishops throughout the world, the gelding of *Origen*, as a most foul and absurd fact. Yet the best accepted and worthiest Bishops throughout *Asia*, to wit, of *Cæsarea* and *Jerusalem*, because they had found him worthy of dignity and great honour, made him Minister through the laying on of hands. Then when he came to great estimation, and was well accepted of all men, and got no small commendation for his virtue and wisdom, *Demetrius* having no other thing to charge him withall, accused him of the old fact done of a child, and for company was not ashamed to accuse such as advanced him unto the order of the Ministry. These things were put in practice within a while after. From that time forth *Origen* without let or hinderance fulfilled the work he had in hand, preached at *Alexandria* day and night the Word of God unto such as frequented unto him, applying his whole mind unto holy Scripture, and the profit of his disciples. When *Severus* had held the Imperial Scepter the space of eighteen years, his son *Antoninus* succeeded him. And of them which manfully persevered in the persecution of that time, and after confusion and sundry torments and conflicts, by the providence of God were delivered, one was *Alexander*, whom a little before we signified to have been Bishop of *Jerusalem*. He because he persevered constant in the confession of the name of Christ, was there chosen Bishop, *Narcissus* his predecessor being yet alive.

CHAP. VIII.

Of *Narcissus* Bishop of *Jerusalem*, his miracle and approved innocency.

Chap. 9. after
the Greek.

If thou think-
est (gentle
Reader) this
miracle to be

THe Citizens of that See remember many miracles wrought by *Narcissus*, which they received by tradition delivered from one to another; among which, such a miracle is reported to have been done. When on a certain time the solemn vigils of *Easter* were celebrated, the Ministers wanted oil, and the whole multitude being therewith much

much grieved; *Narcissus* commanded such as had charge of the lights, speedily to bring unto him water drawn out of the next Well: that being done, he prayed over it, and bad them pour it into the lamps with fervent faith towards God: which when they had fulfilled, the nature of the water beyond all reason and expectation, by the wonderful power of God, was changed into the quality of oyl. And they report farther, that a small quantity thereof for miracles sake, was reserved of many of the brethren a long while after, even unto this our time. Many other notable things worthy of memory they reported of this mans life, whereof this is one: certain leud varlets seeing the constancy and uprightness of his life, could not brook, neither away with it, fearing that if thorow his means they were attained, there was no other way but execution: therefore they in confidence being privy to infinite leud practises, prevented the same, and charge him with a grievous accusation. Afterwards to perwade the hearers the sooner, they confirm their accusations with others. The first swore: *If I lie let me be burned to ashes*. The second: *If I report not the truth let my whole body be tormented and wasted away with some cruel disease*. The third: *If I bear false witness let me be smitten with blindness*. But for all their swearing and flaring, not one of the faithful believed them, the chastity and upright conversation of *Narcissus* so prevailed among all men. He took grievously their despitefull dealing, and because that of old he had been of the philosophical sect, he fled and forsook his Church, and hid himself privately in desert and obscure places for the space of many years. Yet the great and watchfull eye that justly avengeth, would not permit such as had maliciously practised this leudness, to have perfect rest, but speedily and swiftly compassed them in their own craft, and wrapped them in the same curses they had craved unto themselves if they lied. The first therefore without any circumstance at all in plain dealing, had a small sparke of fire fallen in the night upon the house where he dwelt, whereby he, his house, and his whole family by fire were consumed to ashes. The second was taken with the same disease from top to toe which he had wished unto himself before. The third seeing the terrible end of the two former, and fearing the inevitable vengeance of God that justly plagued perjured persons, confessed unto all men their compacted deceit and pretended mischief against that holy man, and did to punish himself with sorrowfull mourning, and wept so long, and so much, till he lost both his eyes. And such were the punishments of false witnesses and perjured persons.

CHAP. IX.

Of the succession of Bishops in the Church of *Jerusalem*.

Chap. 10. after
the Greek.

AFTER the departure of *Narcissus*, when it was known where he remained, the Bishops of the bordering Churches ordained there another Bishop, whose name was *Dios*, whom (after he had continued but a small space) *Germanion* succeeded; and after *Germanion*, *Gordius*, in whose time *Narcissus* shewed himself again, as if he had risen from death to life, and is inreared of the brethren to enjoy his Bishoprick again, being much marvelled at for his departure, for his philosophical trade of life, and especially for the vengeance and plagues of God poured upon his accusers. And because that for his old years and heavy age he was not able to supply the room, the divine providence of God through a vision by night revealed unto him, provided *Alexander* Bishop of another Province, to be *Narcissus* his fellow-helper, in discharging the function due unto the place.

CHAP. X.

Of *Alexander* Bishop of *Jerusalem*, and *Asclepiades* Bishop of *Antioch*.

Chap. 11. after
the Greek.

FOR this cause therefore (as warned by a vision from above) *Alexander* who afore was Bishop of *Cappadocia*, took his journey to *Jerusalem* for prayer sake, and visiting of the places there: whom they of *Jerusalem* receive bountifully, and suffer not to return home again, and that did they according unto the vision which appeared unto them in the night, and plainly pronounced unto the chief of them, charging them to hasten out of the gates of their City, and receive the Bishop ordained of God for them. This they did through the advice of the bordering Bishops, constraining him of necessity to remain among them.

A tale, take it
as cheap as
thou findest it,
if it be true,
marvel not at
all thereat, for
God bringeth
stranger things
than this so
passe.

The justice of
God against per-
jured persons.

Dios.
Germanion.
Gordius.
Narcissus and
Alexander his
helper.

Alexander Bishop of Jerusalem.
Epist. contra Antimotas.
Alepiades.
Alexander Bishop of Jerusalem unto the Church of Antioch.

Alexander himself in his Epistles (at this day extant) against the Antimotas, maketh mention of this Bishoprick in common between him and Narcissus, writing thus about the latter end of an Epistle: Narcissus greeteth you, who governed this Bishoprick before me, and now being of the age an hundred and sixteen years, prayeth with me, and that very carefully for the state of the Church, and beseecheth you to be of one mind with me. These things went then after this sort. When Serapion had departed this life, Alepiades was called Bishop of Antioch, and constantly endured the time of persecution. Alexander remembreth his election, writing to the Church of Antioch after this manner: Alexander the servant of the Lord, and the prisoner of Jesu Christ, unto the holy Church of Antioch, sendeth greeting in the Lord: The Lord ended and lightened my fetters and imprisonment when that I heard Alepiades, a man well practised in holy Scripture, by the providence of God, for the worthiness of his faith, to have been placed Bishop of your Church. This Epistle he signifieth in the end to have been sent by Clemens: This Epistle I have sent unto you my masters and brethren by Clemens a godly Minister, a man both virtuous and well known, whom you have seen, and shall know, who also being here present with me, by the providence of God, hath confirmed and furnished the Church of Christ.

Chap. 12. after the Greek.

CHAP. XI.

Of the Works of Serapion Bishop of Antioch.

Domnus.

Pontius.
Cariacus.

Serapion Bish. of Antioch unto the Church of Roffe, touching the Gospel after Peter.

Marcianus an heretic.

IT is very like that sundry Epistles of Serapion are reserved among others, but those only came unto our knowledge which he wrote unto one Domnus, who renounced the faith of Christ in the time of persecution, and fell to Jewish apostasie; and unto one Pontius and Cariacus Ecclesiastical persons. Again Epistles unto other men. And also a certain book of the Gospel which they call after Peter, written to this end, that he might confute the falsehood specified in the same, for that divers of the Church of Roffe went away after false doctrine, under colour of the foresaid Scripture. It shall seem very expedient if we ledge a few lines out of it, whereby his censure of that book may appear: thus he writeth: We (my brethren) receive Peter and the other Apostles as messengers of Christ himself, but their names being falsely forged, we plainly reject, knowing we received none such. Truly remaining among it you supposed you were all found and firm in the right faith, and when I had not perused the book published in Peters name, entitled his Gospel: I said, If this be only the cause of your grudging and discouraging, let it be read: but now, inasmuch as I perceive a certain heretical opinion to be thereby cloaked and coloured by occasion of my words, I will harken to come unto you. Wherefore my brethren expect shortly my coming. For we know well enough the heresie of Marcianus who was found contrary to himself, he understood not that which he spake, as you may gather by the things which he wrote to you. We might peradventure our selves, lay down more skillfully the ground of this opinion unto his successors, whom we call conjecturers. For by perusing the expositions of their doctrine, we have found many things favouring of the true doctrine of our Saviour, and certain other things borrowed and interlarded, which we have noted unto you. Thus far Serapion.

CHAP. XII.

Of the Works of Clemens Bishop of Alexandria.

THE books of Clemens entitled Stromaton are in all eight, and extant at this day, bearing this inscription: The divers compacted books of Titus Flavius Clemens, of the science of true Philosophy. There are also of the same number books of his entitled, Dispositions or Informations; where by name he remembreth his master Pantanus, expounding his interpretations and traditions. There is extant another book of his of exhortation unto the Gentiles, and three books entitled the Schoolmaster: and another thus: What rich man can be saved? Again a book of Easter, and Disputations of fasting and of slander. An exhortation to newness of life for the late converts. The Canon of the Church; or, against the Jews, dedicated unto Alexander the Bishop above-named. In the books Stromaton he expounded not only the divine but also the Heathenish doctrine, and repeating their profitable sentences, he maketh manifest the opinions both of Grecians and Barbarians, the which divers men highly do esteem. And to be short, he confuteth the false opinions of grand hereticks, dilating many Histories, and

spurious.

corrupt.

and ministring unto us much matter of sundry kinds of doctrine. With these he minglenth the opinions of Philosophers, fitly entitling it for the matter therein contained, Book of divers doctrine. He alledgeth in the said book testimonies out of writers not allowed, as out of the book called the Wisdom of Solomon, Jesu Syrach, the Epistle to the Hebrews, Barnabas, Clemens, Jude. He remembreth the book of Tatianus against the Gentiles, and of Cassianus, as if he had written a Chronography. Moreover he remembreth Philo, Aristobolus, Josephus, Demetrius, Eupolemus Jewish writers: and how that all they pronounced in their writings, that Moses and the nation of the Hebrews and Jews, were far more ancient than the Gentiles. The books of the foresaid Clemens contain many other necessary and profitable Tracts. In his first book he declareth, that he succeeded the Apostles. And there also he promitteth to publish Commentaries upon Geneſis. In his book of Easter he confesseth himself to have been over-treated of his friends, that he should deliver unto the posterity in writing those traditions which he heard of the elders of old. He maketh mention of Melito and Irenaeus, and of certain others whose interpretations he alledgeth. To conclude, in his books of Dispositions or Informations, he reciteth all books of the Canonical Scripture: neither omitted he the rehearsal of such as were impugned, * I speak of the Epistle of Jude, the Catholick Epistle of Barnabas, the Revelation under the name of Peter.

* Chap. 14. in the Greek.

CHAP. XIII.

Clemens Bishop of Alexandria of the Canonical Scripture. Alexander Bishop of Jerusalem, of Clemens and Pantanus. Origen cometh to Rome in the time of Zephyrinus.

THE Epistle unto the Hebrews he affirmeth to be Pauls for undoubted, and therefore written in the Hebrew tongue for the Hebrews sakes, but faithfully translated by Luke, and preached unto the Gentiles, and therefore we find there the like phrase and manner of speech which is used in the Acts of the Apostles. It is not to be disliked at all, that Paul an Apostle is not prefixed to this Epistle. For (saith he) writing unto the Hebrews, because of the ill opinion they conceived of him, very wisely concealed his name, lest that as the first he should dismay them. Again he saith: For even as Macarius the elder said: For so much as the Lord himself was the messenger of the Almighty, and sent unto the Hebrews, Paul for modesties sake being the Apostle of the Gentiles, wrote not himself the Apostle of the Hebrews, partly for the honour due unto Christ, and partly also for that he freely and boldly being the Apostle of the Gentiles wrote unto the Jews. Afterwards of the order of the Evangelists according unto the tradition of the elders, he writeth thus: The Gospels which contain the Genealogies, are placed and counted the first. The Gospel after Mark, was written upon this occasion. When Peter preached openly at Rome, and published the Gospel by rote, many of the auditors intreated Mark being the hearer and follower of the Apostle a long while, and one that well remembered his words, to deliver them in writing such things as he had heard Peter preach before. Which thing, when he had signified to Peter, he neither forbade him, neither commanded him to do it. John last of all seeing in the other Evangelists the humanity of Christ set forth at large, being intreated of his friends and moved by the holy Ghost, wrote chiefly of his divinity. Thus far Clemens Bishop of Alexandria. Again the foresaid Alexander in a certain Epistle unto Origen, writeth how that Clemens and Pantanus were become his familiar friends, after this manner: This as you know very well, was the will of God, that our friendship begun even from our progenitors should continue and remain immovable, and become more fervent and steadfast. We take them for our progenitors, who going before, have taught us the way to follow after, with whom after a while we shall be completed. I mean blessed Pantanus my master, and holy Clemens master also, which did me much good; and if there be any other such, by whose means I have known you thoroughly for my master and brother. So far Alexander. But Adamantius (so was Origen called) writeth in a certain place, that he was at Rome when Zephyrinus was Bishop there, for he was very desirous to see the most ancient Church of the Romans, where after he had continued a little while, he returned to Alexandria, executing most diligently the accustomed office of Catechizing, whereas Demetrius also Bishop of Alexandria used all means possible together with him, to the end he might profit and further the brethren.

Clemens alledgeth this out of Macarius.

Clemens of the order of the Gospels.
Matthew.
Luke.
Mark.

John.

Alexander Bishop of Jerusalem unto Origen.

Origen came to Rome about Anno Dom. 210

When Origen saw himself not sufficient, neither able alone to search out the profound mysteries of holy Scripture, neither the interpretation and right sense thereof, because that such as frequented to his school granted no leisure at all, for from morning to night in several companies, one overtaking another, they flocked to his preaching, he ordained *Heraclas* of all the other his familiars, his fellow helper and usher, a man expert in holy Scripture, discrete and wise, and a profound Philosopher, committing unto him the instruction of the inferior sort, and lately come to the faith, reserving unto himself the hearing of such as were farther and better entered.

Origen had so great a desire of searching out the deep mysteries of holy Scripture, that he studied the Hebrew tongue, and bought the copies used among the Jews, which were written in Hebrew letters. He searched and conferred the *Septuagints* translation of holy Scripture, with others at that time extant.

Origen found certain other translations besides the common and vulgar, varying among themselves, to wit, the translation of *Aquila*, of *Symmachus*, and of *Theodotion*. Which I was not where, lying hid of a long while, he searched out, and set forth unto the world. Of the which, by reason they were obscure, dusty and moth-eaten, he knew not the authors, but this only he signifieth, that the one he found at *Nicopolis* on the shore of *Adrium*, the other in some other odd place. In the sixfold Edition of the *Psalms*, after the four famous translations, he annexed not only the fifth, but the sixth and the seventh, reporting again how that he found one of them at *Hiericho* in a tun, in the time of *Antonius* the son of *Severus*. These being compacted together in one volume, and the pages divided into pillars and columns, every copy set over against the other, together with the Hebrew he published the same, and entituled it *Hexapla*: joyning withall the translations of *Aquila*, of *Symmachus*, of *Theodotion*, and of the *Septuagints*, entituling them *Tetrapla*. Yet have we to understand, that of these Interpreters, *Symmachus* was an *Ebionite*. The *Ebionites* opinion was recounted an heresy, for that they taught *Christ* to be born of *Joseph* and *Mary*, and that *Christ* was but a bare man. They taught, that the law was to be observed after the Jewish manner, as we have already learned by Histories heretofore. The Commentaries of *Symmachus* are at this day extant, wherein he inveigheth against the Gospel after *Matthew*, endeavouring to establish and uphold the foresaid heretical opinion. These works of *Symmachus*, together with other translations of holy Scripture, *Origen* reporteth himself to have found with a certain woman called *Juliana*, which said that *Symmachus* delivered her them to keep.

At that time *Ambrose* addicted unto the *Valentinian* heresie, and confuted by *Origen*, was enlightened with the truth, which thinned as the Sun-beams, and embraced the found doctrine of the Church. together with many other learned men which resorted unto him. When the rumor was now every where bruted abroad of the fame of *Origen*, they came to try the truth of his doctrine, and to have experience of his utterance in preaching. Hereticks also very many, and Philosophers, specially of the most famous, whereof

not

not a few gave diligent ear and attentive heed, and were instructed of him, not only in divine, but also in prophane literature. As many as he perceived towards and sharp witted, he led them unto philosophical discipline, expounding unto them *Geometry* and *Arithmetic*, with the other liberal Arts. Against the absurd opinions of Philosophers, he alleged Philosopher's authorities, and expounded them, considering severally of them as by way of Commentary: so that he was renowned, famous, and recounted among the *Gentiles* for a great Philosopher. He perswaded also unto the study of the liberal Arts; many of them which were dull witted, affirming they should thence procure unto themselves great commodity and help to the contemplation and increase of knowledge in holy Scripture: for he was of this opinion, that the exercise of prophane and philosophical discipline, was very necessary and profitable for himself.

The Heathenish Philosophers who then flourished are witnesses approved of his good purpose and industry in this behalf, in whose Commentaries we find often mention made of this man, whereof some have dedicated their Books unto him, other some have delivered up their works unto him, as unto the censure of their Master. But what shall I speak of them, whereas *Porphyrus* himself, then in *Sicilia*, striving and struggling against us with his Books, endeavouring to confute holy Scripture, remembered the Interpreters thereof? and being not able to charge, neither to impugn to any purpose our Doctrine, any kind of way, now void of reason, he fell to railing speeches and flandering the Expositors. Of which number namely he goeth about to accuse *Origen*, whom he reporteth to have known of a child, yet through his unadvised forgetfulness he commendeth the man, sometime reporting truly, whereas he could not otherwise chuse: sometime uttarily, thinking thereby to delude others: and whilst that now he accuse him for being a Christian, anon he painteth forth, and wondereth at his singular gift and excellency in Philosophical Discipline. Hear him therefore, for thus he writeth: Many being desirous to find out, not the imperfection and impiety of Jewish Scriptures, but the resolution, have turned themselves unto expositions not coherent, and interpretations of the Scripture inconvenient, and not only allowing of forged Scriptures, but also approving and extolling the Commentators. For they alledging the dark speeches which are said to be manifest in *Moses*, and publishing them as Oracles replenished with hid and concealed mysteries: they frame a charmed judgement, through the arrogance of their mind, and shew forth their Expositions. Again after a few lines he saith: This is the absurd manner and guise of that man, with whom I being very young have had conference, who then was very famous, and at this day also by reason of the Commentaries he left behind him (*I mean Origen*) is much spoken of, whose great praise is blazed far and nigh, among the Masters and Favourites of that Doctrine. For when he was the Disciple of *Ammonius*, who in our time excelled for his fame in Philosophy, he profited very much under him being his master, and obtained great knowledge in the Sciences: but attending the right instruction of life, he took in hand another trade quite contrary to his. For *Ammonius* being a Christian, and brought up of Christian Parents, when he had grown into ripeness of judgment, and the knowledge of Philosophy, forthwith he framed his trade of life conformable unto the Laws: but *Origen* being a Gentle, and brought up in the sciences of the Gentiles, degenerated and fell into that barbarous civility, wherewith being taken, he corrupted both himself and the corruption of those sciences, leading a life after the manner of the Christians, contrary unto the Laws: according unto their opinions of celestial matters and of God, preferring strange fables before the science of the Gentiles. He continually perused *Plato*, he read over the works of *Numenius*, *Cronius*, *Apollonides*, *Longinus*, *Moderatus*, *Nicomachus*, and the rest of the *Pythagoreans*, contrived wise and profound men. He was well versed in *Cheremon* the Stoick, and in the works of *Cornutus*, whence he borrowing the Grecian manner of the allegorical interpretation of mysteries, applied it unto the Jewish Scriptures. These things hath *Porphyrus* written in his third Book against the Christians, truly reporting of this mans exercises and sundry kinds of knowledge, but uttarily, in that he said he should degenerate from the *Gentiles*. For how can he pronounce the truth, whereas he practiseth to write against the Christians? He saith

Porphyrus an
atheist (whose
words these
are). 3. contra
Christianos) wrote fifteen
books against
the Christians,
whom *Eusebius*
confuted in 30
books, of the
which 20 were
extant in the
time of *Jerom*,
but at this day
not one.
The blasphemy
of *Porphyrus*
against
Christianity.

Origen leard
of the Grecians
to write allegorically.

Porphyrius
slandered
Origen and
Ammonius.

Chap. 20. after
the Greek.

CHAP. XIX.

How Origen defended himself against such as reprehended him for studying Philosophy. Of his voyage into Arabia and Palæstina.

Origen in a
certain Epistle
writeth thus
of himself for
his study in
philosophy.

When that I studied for the increase of knowledge, and a rumour or fame was spread abroad of the perfection of my learning and doctrine, hereticks, and specially such as were professed in Philosophy, and in the doctrine of the Gentiles, resorted unto me: Wherefore I thought good to search out the self opinions of hereticks, and whatsoever might be said out of Philosophy for the confirmation of the true. This have I done first of all after the example of Pantenus, who professed a great many before my time, and had singular skill and knowledge therein. Secondly, after the example of Hieroclas, now a Minister of the Church of Alexandria, whom I found with a professed of Philosophy which was his master, five years before I applied my mind to the study of their sciences. Who also in times past used the common and usual attire, now laying that aside, he took the Philosophers habit, the which he retaineth as yet, and ceaseth not unto this day with earnest labour and industry to read over the Philosophers Books. These things hath he written to the clearing of himself for his study in prophane Writers. Whereas at that time he continued at Alexandria, there came a certain souldier from the Governour of Arabia, with Letters unto Demetrius Bishop of that See, and unto him who then was Lieutenant of Egypt, requesting them with all speed to send Origen unto him, which might communicate unto him some part of his doctrine. Origen then being sent of them, taketh his voyage into Arabia. Not long after, when he had accomplished the cause of his journey, he returned to Alexandria. In the mean while there was raised such a sedition in the City, and the wars being so hot, that there was no being for him there, he left Alexandria, and fore-seeing that he could be safe no where in all Egypt, he went into Palæstina and remained at Cesarea, where he was intreated by the Bishops of that Province, to dispute in the open Church, and to expound holy Scripture, being as yet not called to the Ministry. Which may evidently appear by that which Alexander Bishop of Jerusalem, and Theodotus Bishop of Cesarea, wrote in defence of the fact, unto Demetrius concerning him, after this manner: (he laid this down in his Letters, that there was never such a practice heard of, that there could no where the like president be found, that Lay-men in presence of Bishops have taught in the Church.) We know not for what cause he reporteth a manifest untruth, whereas there may be found such as in open Assemblies have taught the people, yea whereas there were present learned men that could instruct the people, and moreover holy Bishops at that time also exhorting them to preach. For example sake: at Laranda Evelpis was requested by Neon, at Iconium Palinus was requested by Celsus, at Synada Theodorus was requested by Atticus, who were godly brethren. It is like also thus that was practised in other places, though unknown to us. Thus was Origen honoured being a young man, not only of his acquaintance, but of Bishops that were strangers unto him. Afterwards when Demetrius had called him home by his Letters, and divers Deacons of the Church had earnestly solicited his return, he taketh his voyage again unto Alexandria, and there diligently applied his accustomed manner of teaching.

Alexander Bishop of Jerusalem, and Theodotus Bishop of Cesarea, write thus unto Demetrius Bishop of Alexandria, which found fault that a layman in presence of Bishops should dispute or interpret.

CHAP.

CHAP. XX.

Of the famous Writers in Origen's time, and how the Emperors Mother sent for him.

There flourished at the same time many other learned and profound Ecclesiastical persons, whose Epistles writing from one to another, are at this day to be seen, and found reserved in the Library builded at Jerusalem by Alexander, who was Bishop there at that time, from whence we have compiled together the substance of this our present History. Of this number Berillus (besides his Epistles and Commentaries) hath left unto the posterity sundry monuments of his sound faith, for he was Bishop of Bosra in Arabia. Likewise Hippolytus Bishop of another place. There came also into our hands the disputation of Cajus a notable learned man, had at Rome in the time of Zephyrinus, against Proclus a Patron of the Phrygian heretic: In the which (to the confutation of the timidity and bold enterprise of the contrary part in alledging of new found Scriptures) he maketh mention only of thirteen Epistles of St Paul, not naming the Epistle unto the Hebrews in the number. For even to this time divers Romans have thought that Epistle not to be Pauls. * When Antoninus had been Emperor seven years and six months, Macrinus succeeded him in the Empire, and after this Macrinus had departed this life in the first year of his reign, another Antoninus took the Imperial Scepter to rule over the Romans, in the first year of whose Coronation, Zephyrinus Bishop of Rome died, when he had governed the Ecclesiastical See the space of eighteen years, whom Calistus succeeded: who continuing the space of five years, left the Church to Urbanus. Again after that Antoninus had been Emperor four years full, he died, in whose room Alexander immediately followed: at what time Phileas succeeded Aclepiades in the Church of Antioch. Then Mamaea the Emperors mother, a woman most godly and religious (when the fame of Origen was spread far and nigh, so that it came even unto her ears) thought herself a happy woman, if she might see him and hear his wisdom in holy Scripture, which all men wondered at. Wherefore remaining at Antioch, she sent of her guard for him, who also came, and after that he had continued there a while, and published many things to the glory of God, and of the power of the heavenly doctrine, he returned again unto his accustomed School.

CHAP. XXI.

The Catalogue of Hippolytus works. Origen beginneth to comment.

At that time Hippolytus amongst many other of his Monuments, wrote a Book of Easter, where after supputation of times laid down, he set forth a certain Canon of Easter, comprising the compass of sixteen years, ending the reign of the Emperor Alexander in the first year. Of his other works these came to our knowledge: Of the six dayes creation: Of the things which follow the six dayes works. Against Marcion. Upon the Canticles of Solomon. Upon certain pieces of Ezechiel. Of Easter. Against all heresies. With many others, the which thou shalt find extant amongst other men. About that time Origen began to comment upon holy Scriptures, Ambrose diversly provoking him, not only with words and fair speeches, but also urging him with large offers of necessary expences. For Origen had at certain times appointed for him, mo in number than seven swift notaries, every one supplying the room by turn, and writing that which he uttered unto them: and as many more Scriveners, together with maidens well exercised and practised in penning, whose necessary expences and charges Ambrose exhibited, yea and that abundantly. Who also together with him bestowed great diligence in the exercise and study of the sacred Scripture, whereby chiefly he provoked him to write Commentaries upon holy Scripture. When these things were thus a doing, after Urbanus had governed the Church eight years, Pontianus succeeded him in the See of Rome, and in the Church of Antioch Zebinus succeeded Phileas.

The works of
Hippolytus.

Origens Notes
and Scriv-
eners.

Pontianus Bishp.
of Rome.
Zebinus Bishp.
of Antioch.

CHAP.

Chap. 21. after
the Greek.

Chap. 23, after
the Greek.

CHAP. XXII.

Origen is made Minister at Cæsarea.

After that time when the necessity of the Ecclesiastical affairs so constrained, Origen being sent into Greece, was made Minister at Cæsarea in Palestine of the Bishops there abiding. But what fell out touching that matter in his behalf, and what was decreed by Bishops concerning the controversies about him, and what other things he suffered preaching the Word of God, inasmuch as they require a several volume, we will pass them over, referring the Reader unto the second *Apology* which we published in the defence of him, where we have lightly run them over.

CHAP. XXIII.

Of certain Commentaries of Origen.

These things are also to be annexed unto the rest, how that in the sixth book of his annotations upon John, he declareth the five first to have been written by him at Alexandria. But all the Tracts that came to our knowledge upon this *Evangelist* amounted to the number of twenty and two *Tomes*. In his ninth *Tome* upon *Genesis* (where of all are twelve) he signifieth not only the former eight to have been written at Alexandria, but also his Annotations upon the first five and twentieth *Psalms*. Again, he wrote upon the *Lamentations* (Of the which we have seen five *Tomes*) where he made mention of his books of the resurrection, in number two. He wrote also of principal beginnings, after his departure out of Alexandria. And the book intitled *Stromateis* in number ten, he wrote in the same City, in the time of the Emperor Alexander, as all the titles prefixed to the *Tomes* do declare.

CHAP. XXIV.

The Catalogue of the Books of the Old and New Testament, alledged out of Origen's Works.

In his Exposition upon the first *Psalms* he reciteth the Books of the Old Testament writing thus: We may not be ignorant that there are two and twenty books of the Old Testament after the Hebrews, which is the number of the letters among them. Again a little after he saith: The two and twenty books after the Hebrews are these: The first *Genesis*, of us so called, but of the Hebrews *Bresith*, the title being taken of the beginning of the book, which is as much as to say, as In the beginning. The second *Exodus*, in Hebrew *Ve elle smoth*, that is, These are the names. The third *Leviticus*, in Hebrew *Ve ikra*, that is, And he called. The fourth *Numeri*, in Hebrew *Hammisparim* or *Pecudim*. The fifth, *Deuteronomium*, in Hebrew *Ell: hadebarim*, that is, These are the words. The sixth, *Jesus the son of Nave*, in Hebrew *Josue Ben Nun*, that is, *Josue the son of Nun*. The seventh, *Judges* and *Ruth*, with them one book, in Hebrew *Sophetim*, that is, *Judges*. The eighth, of *Kings the first and second*, with them one book, in Hebrew *Samuel*, that is, *Called of God*. The ninth, the third and fourth of *Kings*, with them one book, in Hebrew *Ve hamelech David*, that is, *And the Reign of David*. The tenth, the first and second of *Paralipomenon*, with them one book, in Hebrew *Dibre hajamim*, that is, *The words of days*. The eleventh, the first and second of *Eldras*, with them one book, in Hebrew *Ezra*, that is, *A helper*. The twelfth, the book of *Psalms*, in Hebrew *Sepher thillim*. The thirteenth, the *Proverbs* of Solomon, in Hebrew *Miloth*. The fourteenth, *Ecclesiastes*, in Hebrew *Cohetelech*. The fifteenth, the *Canticle of Canticles*; we may not read, as some think, the *Canticles of Canticles*, in Hebrew *Sinhashirim*. The sixteenth, *Esaïas*, in Hebrew *Jesaja*. The seventeenth, *Jeremias* with the *Lamentations* and the *Epistle*, in one book, in Hebrew *Lirmia*. The eighteenth, *Daniel*. The nineteenth, *Ezekiel*, in Hebrew *Jeekiel*. The twentieth, *Job*, in Hebrew *Hioh*: The one and twentieth, *Heller*. Besides these there are books of the *Machabees*, mentioned in Hebrew *Sarbet Sarbanel*. These things hath Origen laid down in the fore-said Commentary. And in the first *Tome* upon the Gospel after *Matthew*, observing the Ecclesiastical Canon, he testifieth there be only four Gospels, writing thus: As I have learned by tradition of the four Gospels (which alone without contradiction are received of all the Churches under Heaven) the first is written by *Matthew*, who was first a *Publican*, then an *Apostle*

Chap. 25, after
the Greek.

Apostle of *Jesus Christ*. He published the same in writing unto the faithful Jews in the Hebrew tongue. The second is after *Mark*, who wrote the same according unto the preaching of *Peter*, who *Mark*, in his Catholick *Epistle* calleth him his son: saying, The Church which is in *Babylon*, elected together with you, salutech you, and my welbeloved *John Mark*. The third is after *Luke*, written for their sakes, who of the Gentiles turned unto the faith, which was also commended of *Paul*. The fourth is after *John*. Again, in the fifth *Tome* of Annotations upon *John*, the same Origen touching the *Epistles* of the *Apostles*, saith thus: *Paul* enabled a Minister of the New Testament, not according to the letter but after the spirit, who preached the Gospel abundantly every where, from *Jerusalem* unto *Ilyricum*, wrote not unto all the Churches which he instructed, but unto whom he wrote, he wrote in few lines: but *Peter* upon whom the Church of *Christ* was built, against the which the gates of hell should not prevail, left behind him one *Epistle*, whereof we are certain. Be it that he left another: but this is in controversy. What shall I say of *John*, who leaned on the breast of our Lord *Jesus*, who wrote one Gospel, and confessed withall, so many Gospels might have been written, that if they had been written, the world could not have contained them. He wrote also the *Revelation*, being commanded to conceal and not to write the contents of the seven thunders. He left behind him an *Epistle* comprising very few verses. Be it that the second and the third be annexed, though some take them not for his: in both which there are not an hundred verses. Moreover of the *Epistle* unto the Hebrews, in his Homilies expounding the same he writeth thus: The character of the *Epistle* unto the Hebrews setteth forth the style of *Paul*, who confessed himself to be rude in speech, for the phrase of that *Epistle* favoureth very much of the Greek tongue. Whosoever he be that hath any judgement in discerning of phrases, will confess the same. Again, that the doctrine of this *Epistle* is sound, and not inferior to those *Epistles*, which without contradiction are known to be the *Apostles*, whosoever with judgement readeth the *Apostle*, he will also confess the same to be most true. A little after he saith thus: I truly for mine own part, that I may speak as I think, do say, that the doctrine of this *Epistle* is the *Apostles* for undoubted, but the phrase and order another mans, which noted the sayings of the *Apostle*, and contrived such things as he had heard of his master, unto short compendious notes. Wherefore if any Church heretofore hath received the same as the *Epistle* of *Paul*, let her still embrace and receive the same under his name. For the learned men of old have not without great consideration delivered the same unto us for the *Epistle* of *Paul*. But who wrote it, God the only truth knoweth; yet *Hilories* have declared unto us, that some thought it to have been written by *Clement* Bishop of *Rome*, some by *Luke*, who wrote both the Gospel and the Acts of the *Apostles*. But of these things thus much.

CHAP. XXV.

Origen professeth divinity at Cæsarea. Heraclius is chosen Bishop of Alexandria.

IT was in the tenth year of the reign of the aforesaid Emperor, when Origen left Alexandria, and got him to Cæsarea, when also he committed the office of Catechizing there unto Heraclius. In a while after, Demetrius the Bishop of Alexandria dieth, when he had continued in the same room the space of three and forty years: him succeeded Heraclius. There flourished also at that time Firmilianus Bishop of Cæsarea in Cappadocia.

CHAP. XXVI.

Of the Bishops that were Origen's familiar friends.

This Firmilianus so highly esteemed of Origen, that one while he sent for him unto his own Province to edifie his Churches, another while he took his voyage unto Judea unto him, where for a certain space he continued with him, for farther understanding of the holy Scriptures. Besides him Alexander Bishop of Jerusalem, and Theodotus Bishop of Cæsarea, continually were of his side, permitting unto him alone, as master, the interpretation of holy Scripture, with the rest of the Ecclesiastical function.

Chap. 27, after
the Greek.

An. Dom. 234.

Maximinus was created Emperor An. Dom. 237. under whom the first persecution was raised.

Gordianus created Emperor An. Dom. 240. Anterus Bishop of Rome. Chap. 29. after the Greek.

Fabianus Bishop of Rome.

Babylas Bishop of Antioch. Dionysius Bishop of Alexandria. Chap. 30. after the Greek.

Theodorus, who also was called Gregorius Nesasariensis, as Sacrate writeth, l. 4. c. 22. Athenodorus.

Chap. 31. after the Greek.

The History of Sufanna doubted of.

to our hands of the same *Aphricanus* doing, five Volumes of Chronicles curiously penned, wherein he reporteth himself to have travelled unto *Alexandria*, because of the great fame of *Heracles*, whom, excelling in Philosophical sciences and discipline of the *Gemites*, we have shewed before to have been chosen Bishop of *Alexandria*. There is also of the same author, an Epistle unto *Aristides* of the difference of *disagreeing* in the *Genealogy of Christ*, written by *Matthew* and *Luke*, wherein he manifestly proveth the consent and agreement of the *Evangelists*, out of a certain History which came to his hands; whereof in his proper place, that is, in the First Book of this present History, we have already made mention.

CHAP. XXXI.

When and where Origen wrote unto the Prophets.

Chap. 32. in the Greek.

About this time *Origen* published Commentaries upon *Esay*, afterwards upon *Ezekiel*: of the which upon the third part of the Prophet *Esay*, unto the vision of the four footed beasts in the wilderness, there came unto our hands thirty *Tomes*. And upon the Prophet *Ezekiel*, in the whole five and twenty, the which he wrote being at *Athens*. He began to Comment upon the *Canticles*, so that thereupon he finished five Books, and afterwards retreating from *Cæsarea* he made them our ten Books. What need we presently to recite an exact Catalogue of his Works, for it requireth a several Volume? whereas we have run them over in the life of *Pamphilus*, who suffered Martyrdom in our time: where we (commending the life of *Pamphilus*, his earnest and great study) have made Catalogues and Indexes for the Library which he builded, gathering together both the Works of *Origen* and also of other Ecclesiastical Writers: where if any man be disposed, he shall readily find all the perfect Volumes of *Origen*, as many as came to our knowledge. Now let us proceed further, to the discourse of that which followeth in this present History.

CHAP. XXXII.

Origen reduceth Beryllus into the right way, who aforesime judged not aright of the divine nature of Christ.

Chap. 33. in the Greek.

Beryllus Bishop of *Bostra* in *Arabia*, of whom we have spoken a little before, went about to establish forein and strange doctrine from the faith, to the overthrow of the Ecclesiastical Canon. He was not afraid to say, that our Lord and Saviour, before his incarnation, had no being according unto the circumscription of a proper and severed substance, and that he had no proper divinity, but only his fathers divinity, dwelling in himself. Whenas by reason of this matter, many Bishops had dealt with him by conference and disputation, *Origen* also amongst others was sent for, who conferred with him at the first to understand the ground of his opinion, which being understood, and perceiving him not to believe aright, he rebuked him, persuaded him with reasons, convinced him with manifest proof, restrained him with true doctrine, and restored him again to his former sound opinion. The acts of *Beryllus*, the Synods summoned for his sake, the questions moved by *Origen* unto him; the disputations held in his own Congregation, with all the other circumstances thereunto appertaining, are at this day extant. And infinite other things have our elders remembered of *Origen*, all which I pass over as impertinent to this our present purpose. Such things as concern him and are necessary to be known, may be gathered out of the *Apology*, the which we wrote in his behalf, together with *Pamphilus* Martyr, (a man that flourished in our time) against contentious quarrellers.

CHAP. XXXIII.

Of Philip a Christian Emperor and his humility.

Chap. 34. in the Greek.

When *Gordianus* had been Emperor of *Rome* six years, *Philip* together with his son *Philip*, succeeded him. Of this man it is reported, that he being a Christian, and desirous to be partaker and joyed with the multitude in the Ecclesiastical Prayers upon the last day of *Easter* Vigils, could not be admitted until he had first redressed an account of his faith, and coupled himself with them which for their sins were examined

CHAP. XXVIII.

Of the strange election of Fabianus Bishop of Rome. Of the succession of Bishops at Antioch and Alexandria.

After that *Anterus* had enjoyed the Ecclesiastical function the space of one moneth, *Fabianus* succeeded him: who as report goeth, came from the country after the death of *Anterus*, together with certain others for to dwell at *Rome*: whereas such a thing as never was seen before at the election of a Bishop, happened then by the divine and celestial grace of God. For when all the brethren had gathered themselves together for the election of a Bishop, and many thought upon divers notable and famous men, *Fabianus* himself being there present together with others, whenas every one thought least, nay, nothing at all of him, suddenly from above there came a Dove, and rested upon his head, after the example of the holy Ghost, which in likeness of a Dove descended upon our Saviour: and so the whole multitude being moved therewith, with one and the same Spirit of God, cried out cheerfully with one accord, that he was worthy of the Bishoprick: and immediately (as they report) he was taken and entailed Bishop. At that time, when *Zebinus* Bishop of *Antioch* had departed this life, *Babylas* came in place. And at *Alexandria*, when *Heracles* the successor of *Demetrius* had finished his mortal race, *Dionysius* one of *Origen*'s Disciples, supplied the room.

CHAP. XXIX.

Of Gregorius and Athenodorus disciples of Origen.

When *Origen* executed his accustomed manner of teaching at *Cæsarea*, many flocked unto his lessons, not only men of that country, but also infinite foreigners, who forsaking their native soil, became his disciples: of which number as chief, we have known *Theodorus*, he was the same *Gregorius*, the most renowned Bishop among us, and his brother *Athenodorus*. He being studious in the Greek and Roman discipline, so persuaded them, that they embracing the sincere love of Philosophy, altered their former studies unto the exercise and study of holy Scripture. And after they had continued with him the space of five years, they profited so much in holy Scripture, that both being as yet young men, they were ordained Bishops of certain Churches in *Pontus*.

CHAP. XXX.

Of Aphricanus an Ecclesiastical Writer, and his Books.

About that time was also *Aphricanus* renowned and much spoken of, the author of those Commentaries entituled of *Cestes*, or *Wedding girdles*. There is extant also an Epistle of his unto *Origen* to this effect, that he doubted whether the History of *Sufanna* commonly read in *Daniel* was true or fained: whom *Origen* fully satisfied. There came also

and placed in the room of penitents. For except he should have done this, he could not be admitted: therefore because he was faulty in many things, he willingly obeyed, and declared by his works his sincere and religious mind towards God.

C H A P. XXXIV.

Dionysius succeeded Heraclas at Alexandria.

IT was the third year of the reign of Philip, and the sixteenth year of Heraclas Bishop of Alexandria, when Dionysius succeeded him in the Bishops See.

C H A P. XXXV.

What time Origen set his *Scriveners* on work, and when his other works were written.

ABOUT that time, faith (as it was requisite) taking root, and the Gospel freely preached throughout the world, Origen (as they report) being above threescore years old, and much worn and wasted by reason of his long study and painfull exercise, now at length permitted that those things which he had publicly preached and disputed, should by notaries be copied out, which before he would not suffer to be done. Then wrote he against the Book of *Celsus* the Epicure, intituled, *The word of truth*, Eight Books. After them five and twenty tracts upon the Gospel after *Matthew*. And others upon the twelve Prophets, wherof we have found five and twenty in the whole. There is extant an Epistle of his unto the Emperor Philip, and another unto his Wife the Empress *Severa*, with sundry others, unto other men. Of the which, as many as we could find being scattered here and there (which exceeded the number of an hundred) we have collected and compiled in several Volumes, to the end they should no more be dispersed. He wrote also to *Fabianus* Bishop of Rome, and to sundry other Bishops and Governors of Churches, of his own opinions and doctrine. The specialities thereof thou mayest see in the Sixt Book of our *Apology*, written in his behalf.

C H A P. XXXVI.

Origen confuted the Arabians, which taught that the souls were mortal.

THEREFORE certain at that time in Arabia which were authors of pernicious doctrine, who taught, that in this present life the souls died, and perished together with the body, and that in the general resurrection they arose together, and were reformed to life again. A great Synod was summoned together for this cause, so that again Origen was sent for, who publicly fo discouraged and disputed of this question, that he purged and withdrew their seduced minds from this foul error.

C H A P. XXXVII.

Origen openeth and confuteth the heresie of the Helcesaita.

T HEN also sprang up another poisoned opinion, namely, the heresie of the Helcesaita, which was no sooner risen, but it was rooted out. Origen made mention thereof, expounding the fourscore and second Psalm in the open audience of the Congregation, where he saith thus: In these our days slept forth one which boasted, that he was able to maintain the most detestable opinion, called the heresie of the Helcesaita, lately sown in the Church. What cankered poison is contained in this opinion, I will tell you, lest that ye also be deceived. This heresie followeth of some of the holy Scripture wholly, and alloweth of some other, both in the Old and New Testament. This heresie denieth Paul wholly. This heresie counteth it an indifferent thing if thou deny or not deny with thy mouth in the time of persecution, so that thou persist faithfull in thine heart. They use a certain Book, which as they say came down from Heaven, the which whosoever heareth and believeth (say they) shall obtain another kind of remission of sins than that which Christ purchased for us. Thus went the affairs then.

C H A P.

C H A P. XXXVIII.

Of the persecution under Decius, the martyrdom of many Bishops, and how that Origen was persecuted.

AFTER that Philip had been Emperor seven years, Decius succeeded him, who because of his grudge towards Philip, raised persecution against the Church, in the which persecution *Fabianus* Bishop of Rome was martyred, whom *Cornelius* did succeed. In *Palastina* *Alexander* Bishop of Jerusalem, when he had the second time endured confession for Christs sake before the tribunal seat of the President of *Cæsarea*, is cast into prison, where after a notable and famous testimony of his true faith, given before the judgement seat of the Lieutenant, he ended his mortal life: after whom *Mazabanes* was chosen Bishop of Jerusalem. And *Babylas* likewise Bishop of Antioch (even as *Alexander* Bishop of Jerusalem) after he had rendered an account of his faith, died in prison, whom *Fabius* succeeded. But what things, and how great they were which happened to Origen in that persecution and how he died, the spitefull Devil deadly pursuing him with his whole troop, striving against him with all might, and every kind of slight that possibly could be invented: and specially against him above all the rest which then were persecuted to death: and what, and how great things he sustained for the doctrine of Christ: imprisonments and torments of body, scourging at iron stakes, pinch of close prison: and how that for the space of many days, his feet lay stretched four spaces asunder in the stocks: and how that constantly he endured the threats of fire, and all that the enemy could terrifie him with: and what end he made, after the Judge had wrought all means possibly to save his life: and what speeches he uttered, very profitable for such as need consolation: sundry of his Epistles truly, faithfull, and curiously penned, do declare.

C H A P. XXXIX.

How Dionysius Bishop of Alexandria reporteth the perils himself stood in.

T OUCHING *Dionysius*, I will alledge out of his own Epistle unto *Germanus*, where he of himself writeth thus: I take God to witness of that I speak, and he knoweth that I lie not. I fled away not greatly regarding mine own person, and yet not without the Will of God. Long before that the persecution under Decius prevailed, *Sabinus* sent the surveyor of corn to seek me, for whose coming I remained at home three dayes: but he searching all places, high-ways, rivers and fields, where he conjectured that I either hid my self, or passed by, was I not now bow blinded, so that he found not my house. He little thought that I continued at home in that heat of persecution. At length with great difficulty (God no doubt disposing my departure) the fourth day, I and my children, together with many other brethren left the City. And that our departure was caused by the divine providence of God, the sequels declare, where in peradventure I stood unto many in good stead. A little after he reporteth the casualties which happened after his flight, in this sort: About sun-set, I was led by the soldiers together with my company, unto *Taposiris*, but *Timothy* (as God would) was neither present, nor taken. At length when he came, he found the house desolate, the servants keeping it, but he perceived that we were taken and gone. Again after a few lines: And what a wonderful chance was that? I will truly report it you: One met *Timothy* by the way as he fled, and seeing him troubled and disquiet in mind, demanded of him the cause of his so quick speed, who forthwith openeth unto him the whole matter: the which when the passenger had learned, he passed by, and goeth still on his journey, which was to a banquetting bride-house (* the manner was as such meetings to watch all night) and being come thither, he told the guests at table, all that he had heard by the way. They all together headily, as it had been a made match, rose up, and with all speed pursued us: with a clamorous tumult: and when the soldiers which guarded us fled away, they fell upon us as we lay in our beds. I (God knows) at the first took them for thieves, and because I thought their coming was to rob and spoil, as I lay in my naked bed, I wrapped me in the sheet, and reached them the rest of my bedding. But they commanded me to arise and quickly to depart. Then understanding their drift, I cried out, praying and beseeching them that they would suffer us to be gone. If they would benefit me at all, I prayed them to prevent such as would bring

Chap. 39. after the Greek.

Decius crowned Emperor Anno Domini 249. under whom as Origen faith, the seventh persecution was raised. *Fabianus* Bishop of Rome. *Alexander* Bishop of Jerusalem died in prison. *Mazabanes* Bishop of Antioch died in prison. *Fabius* Bishop of Antioch. Origen is persecuted. Chap. 40. in the Greek.

Dionysius Bishop of Alexandria unto *Germanus*.

Dionysius Bishop of Alexandria was married.

* This custom in divers places is now a dayes in use.

Chap. 35. in the Greek.

Anno Domini 249.

Chap. 36. in the Greek.

Chap. 37. in the Greek.

Of this opinion was John the 22. Bishop of Rome.

Chap. 38. after the Greek.

Origen in 82. Psalm.

me forth, and to behead me themselves. When I had cried thus, as my companions and partakers do very well know, they rushed onto violently. I truly then cast my self prostrate upon the pavement, they took me by hand and foot, they lugged me forth and carried me away. There followed after such as can testify all these things, namely Caius, Faustus, Peter and Paul, which led me out of my lodging, and laid me upon the bare back of an Ass. Thus Dionysius wrote of himself.

Chap. 41. in the Greek.

CHAP. XL.

Dionysius Bishop of Alexandria reporteth the constancy of such as Were martyred at Alexandria under Decius.

Dionysius unto Fabius Bishop of Antioch
of Antioch.

THe same Dionysius in his Epistle unto Fabius Bishop of Antioch, describeth the sundry torments of them which suffered Martyrdom at Alexandria under Decius, writing thus : This persecution was not begun by the Emperors Edict, but one whole year before. For there came unto this City a certain Southsayer and inventor of mischief, who moved and stirred up the whole multitude of the heathens against us, and excited them to defend the superstition of their native soil : by whom they being thus provoked, and having won to their side such as were of power and authority, to perpetrate all impious acts, they persuaded themselves, that the only worship of Devils and our Language, was piety it self. First then they apprehended a certain Minister whose name was Metras, and command him to utter blasphemy, who for disobedience therein is beaten with clubs, his face and eyes they pricked with sharp quills, afterwards they led him forth into the suburbs and bound him to death. Again, they bring into the Temple of Idols a faithfull woman named Quinta, and constrained her to worship, who contravening and abhorring their Idols, had her feet bound together, and by them trailead and lugged all along the streets, which were paved with sharp stones, and withal being beaten againe with mil-stones and sore scourged, she was brought forth to the place, and executed. Which being done, they all with one accord violently rush into the houses of the religions, and every one of the wicked leaders the heady multitude unto their neighbours houses whom they knew to be godly and well disposed; and they destroy, spoil, steal and bear away the precious jewels : but the vile, the base, and the wooden stuff, they throw out into the street and burn it to ashes : shewing forth thereby a resemblance or spectacle of a City taken and ransacked by the enemy. But the brethren gave back, and withdrew themselves aside, taking in good part and very cheerfully the loss of their gods, much like unto them of whom Paul hath testified. Neither do I remember any (one only excepted) of them which were apprehended unto this day, that dyed the Lord. Furthermore, they laid hold upon the clerical and renowned Virgin Apollonia, they beat her cheeks, and knock out all the teeth in her head. Over against the City they prepare a pile, and threaten to burn her quick, unless she would together with them utter blasphemy. But the lingering a little while, as though she would take further deliberation, suddenly leaps into the fire, and is consumed to ashes. To be short, they laid hold upon Serapion, who continued in his own house, whom they vex with sundry grievous and bitter torments, bruising all the members of his body, and throwing him down headlong from an upper chamber. There was no way left for us to pass, no not the common high way, nor any passage, either by day or by night; they cried out all, and exclaimed every where, there was no other choice but either to utter blasphemy, or to be drawn and burnt at the stake. And these things (the more to the pity) endured too too long. But in the end, this sedition and civil war overtook the seditious persons themselves, and turned upon them the self same cruelty which they had practised upon us. So that for a little season, we resisted our selves, their fury wherewith they raged against us being somewhat abated : but a while after, the alteration of the Imperial Scepter was made known unto us, which sometime was very favourable unto us, but now threatened great mischief to ensue. For the Emperors Edict is proclaimed, and that most dreadful saying of our Saviour profanated long ago now taketh place, that if it were possible, the very evil itself should be offended. All do tremble and quake for fear, some forthwith of the mischief forth fly away, doubting what would befall them; some of their own accord are carried away with their worldly affairs; some are persuaded by their neighbours, and being called by their names, are present at their profane and impious sacrifices; some waxed pale and trembled, not as though they would sacrifice, but like to become sacrifices

Metras after torment is stoned to death.

Quinta stoned to death.

Apollonia is burned.

Serapion was thrown down and his neck broken.

The Edict of Decius against the Christians. Matth. 24.

sacrifice and oblations to the Idols, so that the whole multitude in compass decided them : for they seemed manifestly to be timorous, both to dye, and also to do sacrifice : some went stoutly unto the altars and affirmed boldly, that they were never Christians; of whom the Lord hath most truly foretold, That such should hardly be saved. Some other there were that held with both sides : some fled, and some were taken, wherof divers endured feters and imprisonment. Others some after long imprisonment, before they came unto the tribunall seat renounced their faith : some after they had stoutly endured torments, in the end denied Christ. But others that were blessed and valiant, as pillars or buttresses of the Lord, being strengthened by him, and stout in professing their faith, having gotten unto themselves worthy constancy and courage sufficient, became renowned Martyrs of the Kingdom of Heaven. The first was Julianus a young man, not able either to stand or go, he was brought forth by two which bare him on their shoulders, wherof the one afterwards fell from the faith, but the other called Cronion, whose surname was Eunus, together with the old Julianus, confessed and acknowledged the Lord (as it was meet) with a perfect and sound faith. They were both laid upon Camels, and scourged aloft, and in the end being thrown into the flaming fire, they were burned to ashes, in presence of the people which compassed them round about. Whenas they were brought forth, a certain souldier rebuked such as reviled them, wherfore they exclaimed against him, so that this valiant warrior of the Lord was brought forth to fight, who after that he had stoutly behaved himself in that great skirmish for the Christian faith, was beheaded. After him another, by Name a Lybian, by appellation and blessing the true Macar, was often admonished by the Judge to deny Christ and renounce his faith, and for not consenting unto it, was burned quick. After them Epimachus and Alexander, when they had been long punished with feters, tormented with sharp razors and bitter scourges, were thrown into a fiery pile, together with four women. Ammonation also a holy Virgin, whom the Judge grievously tormented, for that she foretold him she would try him in nothing, (which indeed she performed) was brought forth to execution. The rest at Mercuria a very honest Matron and Dionylia a very fruitfull woman for childbearing (the which children notwithstanding the preferred not before the Lord) when they had confounded the Judge which used all kind of persuasions, and now was of the women overcome, after they were tormented, that they were past all sense and feeling, they were beheaded with a sword : but Ammonation passed them all, notably enduring all kind of torment. Heron also and Acer, and Ildorus, being Egyptians, together with Diocorus, a young man of fifteen years old, were committed. First of all the Judge took the young man in hand with fair speeches, as though he were easie to be intreated; afterwards with torments, as though he were soon terrified; but he for all his persuasions, would neither bow at his flatteries, or break at his threats. The rest, after they had endured the most cruel rending and dis-joyning of their bodily members, he commanded to be burned with fire; but Diocorus he set at liberty, wondering at his gracious countenance which gave a glistering shine, and the wise answers which proceeded out of his mouth, saying, he would grant him longer space to repent and remember himself, for his tender years sake. So that even at this day, the most renowned Diocorus remaineth among us, waiting for larger and longer combat. Nemesion also an Egyptian is accused of theft : wherof he had openly purged himself before the Centurion, again he is accused of Christianity, wherfore he was bound and brought before the President. But the most cruel and unjust Judge delivered him among the thieves, to be twice more grievously tormented and vexed, making him thereby the more blessed and honoured after the example of Christ. There stood before the tribunall seat certain souldiers : Ammon, Zenon, Ptolomeus, Ingenius, and together with them old Theophilus, who (when any of the Christians came to hear the sentence or judgment, and now were ready to shrink) so struggled, that they were ready to burst within themselves; they nodded with their countenance, and beckoned with their hands, exhorting them to constancy, with all signs and gestures of the body. The which when the multitude in compass had perceived, before that any laid hands on them, preventing their doings, they step forth before the bar, and proclaim themselves to be Christians : so that the President and his Assistants were amazed, and the Christians upon whom the sentence had past, were thereby emboldened to suffer, and the Judges marvellously afraid. These therefore departed from the tribunall seat very cheerful, and rejoiced in the testimony of their faith, God gloriously triumphing in them.

Matth. 19.

Julianus burned.
Cronion was burned.

A Souldier beheaded.

Macar is burned.
Epimachus is burned.
Alexander is burned.

Four women burned.
Ammonation is burned.

Mercuria and Dionylia beheaded.
Heron burned.
Acer burned.
Ildorus burned.
Diocorus a Confessor.

Nemesion a Martyr.

Ammon, Zenon, Ptolomeus, Ingenius, and Theophilus Confessors.

Chap. 42. after
the Greek.

CHAP. XLII.

Of Iſchyron the Martyr with others. Of receiving after repentance
ſuch as fell in perſecution.

Dionysius Bi-
ſhop of Alex-
andria, unto
Fabius Biſhop
of Antioch.
Iſchyron was
beaten to
death with a
cudgel.

Charemon Bi-
ſhop of Nilus
was married.

Ezek. 8.

Chap. 43. after
the Greek.

CHAP. XLIII.

Of receiving again ſuch as fell. The testimony of Cornelius Biſhop of Rome. The herſe of Nova-
tus, and his impiety. A Synod held at Rome for the condemning of his herſe.

NOVATUS a Priest of Rome, puffed up with pride against ſuch as fell in time of persecuti-
on through infirmity of the flesh, as though there were no hope of salvation left for
them, yea though they performed all that appertained unto true conversion and right
confession of the faith : became himselfe the author and ringleader of his own heretical sect,
to wit, of ſuch as through their swelling pride do call themselves Puritans. Wherefore there
was a Synod gathered together at Rome of threeſcore Biſhops, beſides many Miniſters and
Deacons. Again, there met ſeverally many Paſtors of other Provinces, determining what
was to be done in this caſe : where by uniform conſent of all, it was decreed, that NOVATUS
together with ſuch as ſwelled and conſented unto this unnatural opinion, repugnant to bro-
therly love, ſhould be excommunicated and baniſhed the Church, and that the brethren ſhould
through the infirmity of the flesh in the troubleſome times of perſecution, ſhould be received
after that the ſalve of repentance and medicine of confeſſion were applied unto their mal-
adies. There came to our hands the Epistles of Cornelius Biſhop of Rome, written unto Fabius
Biſhop of Antioch, touching that Synod held at Rome, ſhewing therein what was decreed by
all the Biſhops of Italy and Affricke, and of other Provinces. Again, other Epistles of Cyprian
in the Roman tongue, with the ſuperſcription of divers other Biſhops, wherein they ſhewed
their conſent in this behalf : that ſuch as ſhrinked were to be uphoſden and cured : and that
according

The Novatians
call themselves
noſtopis, that
is, Puritans.
Novatus is ex-
communica-
ted.

according unto juſtice, the author of this herſe together with his adherents, was to be ba-
niſhed the Catholick Church. Unto theſe there was annexed another Epistle of Cornelius of
the Synods Decrees. Again, another of the cauſe that moved NOVATUS thus to fall from the
Church, whereof it will not be amiſs, here to allege ſome part, that the Reader may under-
ſtand what manner of man he was. And to the end he would certifie Fabius of NOVATUS his
diſpoſition, Cornelius writeth thus : I give thee to underſtand, that this jolly NOVATUS longed of
old after a Biſhoprick, and to the end he might conceal this his preſeſſed deſire, ſeſt this cloak
of arrogance. But firſt I will declare how he linked to his ſide certain Conſeſſors. Maximus one of
our Miniſters, and Urbanus, who by confeſſion of their faith procured unto themſelves twice a
notable name and deſtimation among us : again Sidorus and Celerinus, who through the goodneſſe
of God endured conſtantly all kind of torments, confirming the weakneſſe of the fleſh by the
ſtrength of his faith, and valiantly overcame the adverſary : theſe men when they had conſidered
better of him, and perceived his guile and inſtancy, his perjury and falſhood, his inhumanity
and ſuſpicious head, returned unto the holy Church, revealed and detected unto many Biſhops,
and Elders, and lay-people which then were preſent, all his ſlights and deviliſh ſubtilties, the
which of long time they had concealed, weeping and wailing that they had believed this deceitfull
and malicious monſter, and that they had forſaken the Church, yea, although it was but a little
while. Again, after a few lines in the ſame Epistle he ſaith : We have ſeen in him (wellbeloved
brother) a wonderfull alteration and ſudden change in a ſhort ſpace. This good man when he had
proſtred with certain dreadfull oaths, that he never coveted any Biſhoprick, ſuddenly as it
were, by certain juggling ſeats, he ſtepped forth a Biſhop. This Law-maker and Proſector of the
Eccleſiaſtical Science, when that he preſumptuouſly endeavoured to challenge unto himſelf the
title of a Biſhop, nor granted unto him from above, choſe two men of a deſperate condition, to be
perjurers of his herſe, whom he might ſend to a certain corner or leſſer part of Italy, and thence
to ſeduce three Biſhops, plain, ſimple, and contrary men, by ſome crafty means, avouching and
aſſuring that they muſt in all the haſte come to Rome, ſaying, that they together with other Bi-
ſhops meeting for the ſame purpoſe, ſhould appeale and remove a certain ſchiſme riſed in the
City. Theſe being ſimple men, (as we ſaid before) not knowing their crafty and miſchievous ſe-
des, after their coming were enſlaved by ſuch lowd perſons as were ſuborned for the purpoſe, and
about ten of the clock, whenas they were ſome what tipple, and well crammed with viſtials, were
conſtrained to create him Biſhop with imaginative and frivolous laying on of hands, the which
craftily and ſubtilly, not comparable for his perſon, he challenged unto himſelf. One of them af-
terwards repented him, and returned into the Church, bewailing his fall, and confeſſing his fault.
The whole multitude alſo intrating him, whom he had received unto the company and Communi-
on of the Laity. In the rooms of the other Biſhops we ordained and ſent from us ſuch as ſhould ſuc-
ceed them. Wherefore this jolly defender of the Goſpel was ignorant that there ought to be but one
Biſhop in the Catholick Church, in the which he knoweth (for how ſhould he be ignorant) that
there are ſix and forty Priests, ſeven Deacons, ſeven ſub-Deacons, two and forty Acolytes, two
and fifty Exorcists, and Readers, with Porters, Widows and impotent perſons, about a thouſand
and fifty ſouls, who all are relieved through the grace and goodneſſe of Almighty God : whom
ſo great a multitude and ſo neceſſary in the Church, and by the providence of God ſo copious
and infinite, yea, a number of innumerable people, could not convert and turn to the Church,
from this his deſperate and damnable preſumption. Again a little after he writeth thus : Now
forwards I will orderly declare by what means, and by what trade of liſe he purchaſed unto
himſelf the title of a Biſhop. I think you that it was becauſe of his converſation in the Church
from the beginning, or becauſe he endured many ſhirks and conſuſts for his name, or that
he ſtood in manifold and great perils for pities ſake ? None of all theſe was true in him. The oc-
caſion of believing betook of Satan, which entred into him, and made there long abode. When
he was delivered by the Exorcists, he fell into a dangerous diſeaſe, and becauſe he was very like
to dye, was baptizd in the bed where he lay, if it may be termed a baptiſm which he received.
For he obtained not after his recovery that which he ſhould have done according unto the Ca-
non of the Church, to wit, Confirmation by the hands of the Biſhop. Inſomuch then as he obtain-
ed not that, how came he by the holy Ghoſt ? And again a little after he ſaith : He being loſt to
dye, and deſirous of liſe, in the time of perſecution denied himſelf to be Priſt. When he was
intreated by the Deacons, and admoniſhed to come forth out of the houſe wherein he had conceal-
ed himſelf, and to miſter unto the neceſſity of the brethren which wanted, he was ſo ſervile
from yielding to the Deacons, that he went away and departed in a haſte, ſaying, that he would

Cornelius Bi-
ſhop of Rome,
unto Fabius
Biſhop of An-
tioch.
Maximus,
Urbanus,
Sidorus and
Celerinus for-
took NOVATUS.
The qualities
of NOVATUS.

How Novatus
the heretic
was made Bi-
ſhop.

The order of
the Clergy in
the Church of
Rome in the
time of Con-
ſtantine.

Novatus fell
in time of per-
ſecution, and
denied himſelf
to be Priſt.

The Communion was then ministrated and delivered into their hands, not kept in their mouths.

Moses a Martyr.

Chap. 44. after the Greek.

CHAP. XLIII.

Dionysius Bishop of Alexandria reporteth of Serapion that fell in persecution, how at his end he was desirous to receive the Sacrament of the Lords Supper.

Dionysius also Bishop of Alexandria in his letters to the afore said Fabius, who in a manner yielded unto the schism, wrote many things of repentance, painting forth their patience which lately had been martyred at Alexandria. Whereof omitting many things, this one strange act worthy of memory we have thought good to publish in this our History: for thus he wrote, I will certify thee (saith he) of this one example which happened amongst us. There was one Serapion dwelling amongst us, a faithfull old man, which of a long time lived without reprehension: but being tempted in persecution, fell from the faith. He intreated very often that he might be received again, but none gave care unto him, for he had done sacrifice: and falling into a dangerous disease, lay speechless and benumbed of all his senses the space of three dayes; the fourth day after, being somewhat recovered, he called unto him a Nephew of his, his daughters son, and said unto him: How long (o my son) do ye withhold me? I beseech you make hast and absolve me quickly: Call unto me one of the Priests, the which as soon as he had spoken he was speechless again. The boy ran unto the Priest. But it was night, and the Priest was sick, and could not come with him. Yet (because I gave commandment, that such as were about to dye, if humbly they requested, should be admitted, to the end, that being strengthened in faith, they might depart in peace) he delivered unto the boy a little of the Eucharist, and commanded him to crumble or soke it, and so drop it by a little and a little into the old mans mouth. The boy returneth, and brings with him the Eucharist. When he was hard by, before he came in, Serapion said: Comest thou my son? the Priest cannot come, therefore dispatch thou that which he commanded thee to do, and let me depart. The boy immixed or soaked the Eucharist, and withall let it by drop meal into the old mans mouth: whereof when he had tasted a little, forthwith he gave up the ghost. It is not manifest, that this old man was so long held back, untill he were absolved and loosed from the link of sin, by confessing in the presence of many the faults he had committed? Thus far Dionysius.

Dionysius Bishop of Alexandria, unto Fabius Bishop of Antioch.

Men of old received the Communion a little before their deaths.

CHAP.

CHAP. XLIV.

The Epistle of Dionysius Bishop of Alexandria unto Novatus.

Now let us see what he wrote unto Novatus, who at that time molested the Church of Rome. Because that he pretended the cause of his fall, and the occasion why he embraced that apostasie and schisme, to rise through the perswasion of certain brethren, as if he were thereunto compelled by them, mark how he writeth unto him: Dionysius unto the brother Novatus sendeth greeting. If thou wast constrained against thy will (as thou sayest) thou wilt declare the same, if thou return willingly. Thou shouldst have suffered any thing rather than to rend asunder the Church of God. Neither is this martyrdom which is sufficient for not severing and dividing the Church, of less glory than that which is tolerated for deniall of sacrifice unto devils. Yea in my judgement, it is of far greater glory. For in the one, martyrdom is suffered for one soul, in the other for the universall Church. But if thou either perswade the brethren, or constrain them to returne unity, this notable act will be far greater than the fault that went before, and the one will not be imputed, the other will be commended. If thou canst not perswade the rebellious and disobedient, save at leastwise thine own soul. I desire thy health in the Lord, and thy embracing of peace and unity. Thus he wrote to Novatus.

Dionysius Bishop of Alexandria, unto Novatus the heretick.

CHAP. XLV.

The Catalogue of Dionysius Alexandrinus Epistles concerning repentance.

He wrote an Epistle of repentance unto the brethren throughout Egypt, wherein he layeth down his censur, of such as fell, and describeth means to correct vices. Of the same matter there is extant an Epistle of his unto Canon Bishop of Hermopolis, and an exhortation unto his flock of Alexandria. Among these there is another written unto Origen, of martyrdom. Likewise he wrote of repentance unto the brethren of Laodicea, whole Bishop was Theblymidres, and to the brethren throughout Armenia, whose Bishop was Arzaces. Moreover, he wrote unto Cornelius Bishop of Rome, approving his Epistle against Novatus: where he reporteth, that he was called of Elenus Bishop of Tarsus in Cilicia, and other his companions: Firmilianus Bishop of Cappadocia, and Theodotus Bishop of Palastina, to meet them at the Synod held at Antioch, where divers went about to establish the schism of Novatus. He addeth besides, how he signified Fabius there to have deceased, and Demetrianus to have succeeded him Bishop of Antioch. He wrote of the Bishop of Jerusalem these words: The renowned Alexander died in prison. There is extant another Epistle of Dionysius unto the Romans, delivered by Hippolytus. Again he wrote another of peace and repentance. Another unto the confessors which cleaved unto the opinion of Novatus. Again other two Epistles unto such as were converted unto the Church. And to many others he wrote very profitable Tracts for the studious Readers to peruse.

Canon Bishop of Hermopolis.

Theblymidres.
Arzaces.
Cornelius.
Elenus.
Firmilianus.
Theodotus.
Fabius.
Demetrianus.
Alexander.
Hippolytus.

The End of the Sixt Book.

Chap. 45. after the Greek.

Chap. 45. after the Greek.

THE

THE SEVENTH BOOK OF THE ECCLESIASTICAL HISTORY

Eusebius Pamphilus, Bishop of Caesarea in Palestina.

CHAP. I.

The wickedness of Decius and Gallus the Emperors. The death of Origen.

* Chap. 1. in the Greek. Gallus was created Emperor, Anno Dom. 255.

Origen died. Dionysius Bishop of Alexandria in his Epistle to Heremianus.



Now taking in hand the Seventh Book of the Ecclesiastical History, the great Dionysius Bishop of Alexandria shall stand us in good stead with his Commentaries and Epistles, wherein he described all the several acts of his time. Here hence will I begin this present Book. * When Decius had not reigned full two years, he was slain together with his sons, whom Gallus succeeded: at what time Origen of the age of threecore and nine years, departed this life. But of the aforesaid Gallus, Dionysius wrote unto Heremianus in this manner: Neither did Gallus perceive the impiety of Decius, neither did he foresee what seduced him, but stumbled at the same stone which lay right before his eyes, who when the Imperiall Scepter prosperously fell unto him, and his affairs went luckily forward, chased away the holy men which prayed for peace and his prosperous estate, and so together with them he banished the prayers continually poured unto God for him. And thus much of him.

The Translator unto the Reader.

In so much as Eusebius throughout his Sixt Book almost in every Chapter, hath written at large of the famous Clerk and great Doctor of Alexandria, by name Origen, and now also in the beginning of his Seventh Book reporteth of his end, and that in few words: I thought good for the Readers sake, for the more absolute and perfect deliverance of the story, and for the further knowledge of his end, to annex herunto, a worthy History out of Suidas a Greek Writer, who lived about a thousand years ago, touching the things which happened unto Origen a little before his death. His words are these,

The Life of Origen out of Suidas.

Origen is said to have suffered much affliction for Christs sake, being famous, eloquent, and trained in the Church even from his youth up: but through envy he was brought before the Rulers and Magistrates, and through the desperate subtilty and crafty invention of Satan, he was brought into great slander and blemish of infamy. They say, the authors of iniquity devised that a man should work the feat, that is, they prepared an Ethiopian or some black Moor, beasty to abuse his body. But he not able to away with, neither willing to hear of so horrible an act, brake out into loud speeches, and exclaimed at both the things which were given him in choice, rather than the one that he would do the other: and in the end he consented to sacrifice. Wherefore when they had put Frankincense in his hand, they threw it into the fire upon the altar. By this means he was by the Judges put from marrydome, and also banished the Church. When he had thus done, he was so ashamed, that he left Alexandria, and got him to Judea: being come to Jerusalem, and well known for his learned expostitions and gifts of utterance, he was invited of the Priests to bysrow a Sermon upon the people in the Church and open Assembly, for he was then a Minister. After great intreaty, and in a manner constrained by the Priests, he rose up, took the Bible, opened it, and happened upon this parcel of Scripture: Unto the ungodly said God, why dost thou Preach my Laws, and takest my Covenant into thy mouth? When he had thus read, he clasped the Book, sat down, and burst out into tears, together with all the audience which wept with him. He lived unto the time of Gallus and Volulianus, that is, until he was three-score and nine years old: he resteth at Tyrus, where he was also buried. So far Suidas.

The

The choice was, that either a black Moor should play the Sodomite with him, or he himself should sacrifice unto Idols. Psal. 50.

The Translator unto the Reader.

I Have thought good also, here to to lay down his Lamentation, the which Origen himself wrote in the Greek tongue with his own hand, when after his fall, and the deniall of his Master Christ Jesus, he wandered to and fro with great grief and torment of conscience, the which St Jerome translated into Latine, and is found extant among the Works of Origen, Here lamented as followeth.

The Lamentation of Origen.

In the bitter affliction and grief of mind, I go about to speak unto them which heretofore shall read me thus confusedly and without order, furiously disposed to sit upon the tribunal seat of Christ, together with the Saints in heaven: and how can I speak whenas the tongue is tyed, and the lips dare not once move or wagge? The tongue doth not his office, the throat is dammed up, all the senses and instruments are polluted with iniquity. But I will proceed on. And first, I will fall to the ground on my bare knees, and make mine humble supplications unto all the Saints and blessed of God, that they will help me silly wretch, which by reason of the superfluity of my sinne, dare not crave ought at the hands of God. O ye Saints, and blessed of God, with waterish eyes and wet cheeks, soaked in dolour and pain, I beseech you to fall down before the mercy seat of God for me miserable sinner. Woe is me, because of the sorrow of my heart: Woe is me, that my soul is thus afflicted: Woe is me, that am compassed thus on every side, and shut up in my sinne, and that there is no health in me: Woe is me, O mother, that ever thou broughtest me forth, for a skilfull Lawyer to be overthrown in his unrighteous dealing: for a righteous man to fall into extreame impiety: Woe is me, O mother, which broughtest me forth, a righteous man to be conversant in unrighteousness: an heir of the kingdom of God, but now an inheritor of the kingdom of the devil: a perfect man, yet a Priest found wallowing in impiety: a man beautified with honour and dignity, yet in the end blamished with shame and ignominy: a man beset with many evils, and choaked with infamous doings: Woe is me, O mother, which broughtest me forth as an high and lofty turret, yet suddenly turned down to the ground: as a fruitful tree, yet quickly withered: as a burning light, yet forthwith darkened: as a running fountain, yet by and by dried up. I was bedecked with all gifts and graces, and now seem pitiuously deprived of all. But who will minister moisture unto the temples of my head, and who will give streams of tears unto mine eyes, that I may bewail my self in this my sorrowfull plight? Alas, O Priest-hood, how shall I bewail thee? Alas, O Ministry, how shall I lament thee? O all you my friends, tender my case, pity my person, in that I am dangerously wounded. Pity me, O all ye my friends, in that I am now become an abject person. Pity me, O ye my friends, in that I am now with sorrow come to nought. Pity me, O ye my friends, in that I have now trodden me, O ye my friends, in that I am rejected and cast away from the face of God: it is for have bewailed: Bewail me, whom all the Saints have bewailed: Bewail me, whom the Angels have bewailed: Bewail me, O all ye the Nations under heaven, in that I am fallen from glory. The Lord hath made and engraffed me a fruitful vine, but instead of pleasant clustered grapes, I brought forth pricking thorns. Bewail me also, for that instead of grapes I brought forth brambles. But let the well-springs of tears be stirred up, and let my cheeks be watered, let them flow upon the earth and moisten it, for that I am soaked in sinne, and born in mine iniquities. I see my Priest-hood lament over me, I see all joy sorrowing over me, I see the Spider over my scat building his cobwebbe, I see and behold my self all sorrowfull and penfive; every creature sorroweth as my case, for that I was wont heretofore to pour out praises unto God for them all. Alas, what have I felt, and how am I fallen? Alas, how am I thus come to nought? There is no sorrow comparable unto my sorrow, there is no affliction that exceedeth my affliction, there is no bitterness that passeth my bitterness, there is no lamentation more lamentable than mine, neither is there any sinne greater than my sinne, and there is no salve for me. Where is that good Shepherd of souls? Where is he that went down from

The Lamentation of Origen.

He calleth upon the Saints, in the same sense as he doth in his sorrowfull plight upon other creatures under heaven.

from Jerusalem to Jericho, which also saved and cured him that was wounded of the thieves? Seek me, O Lord, which am fallen from the higher Jerusalem, which have broken the vow I made in Baptism, which have profaned my cognisance, in that I dealt injuriously with thy blessed name. Alas that ever I was Doctor, and now occupy not the room of a Disciple. Thou knowest, O Lord, that I fell against my will, whereas I went about to enlighten others, I darkened my self: when I endeavoured to bring others from death to life, I brought my self from life to death: when I minded to prevent others before God, I presumed my self before the Devil: when I desired to be found a friend and favourer of godliness, I was found a foe, and a furtherer of iniquity: when that I set my self against the assemblies of the wicked, and reproved their doings, there found I shame, and the most pestilent wound of the Devil: when that I was ignorant and unskillfull in the divers leights of strivers, which commonly intrap men, I allured and exhorted them to the knowledge of the Sonne of God. Wherefore after much fasting, they promised me (unhappy man) crafty conveyances to avoid the subtilty of Satan. But after that I departed from them, the Devil in the same night transformed himself into an Angel of light, and reasoned with me: saying, When thou art up in the morning, go on, and persuade them, and bring them unto God if thy demand ought of thee. If in case they consend and hearken unto thee, do it and cease not, staggering nothing at the matter, to the end many might be saved. And again, the Devil going before to prepare the way, whetted their wits to devise mischief against me, silly Wretch, and sowed in their minds hypocricie, dissimulation and deceit. But I, O unhappy creature, skipping out of my bed at the dawning of the day, could not finish my wonted devotion, neither accomplish my usual prayer, but wishing that all men might be saved, and come unto the knowledge of the truth, folded and wrapped my self in the snares of the Devil. I got me unto the wicked, I required of them to perform the covenant made the night before, (I silly soul not knowing of any thing) and we came unto the Baptism. O blinded heart, how didst thou not remember! O foolish minde, how didst thou not bethinke thy self! O witlesse brain, how didst thou not understand! O thou sense of understanding, where didst thou sleep! But it was the Devil which provoked thee to slumber and sleep, and in the end slew thy unhappy and wretched soul. He bound my power and might, and spoiled me of my knowledge: he bound my power and might, and wounded me. I answered but in a word, and became reproachfully defamed. I spake without malice, yet felt I spight. The Devil raised an assembly about me, and pronounced against me that unjust sentence: Origen (saith he) hath sacrificed. O thou Devil, what hast thou done unto me! O thou Devil, how hast thou wounded me! I bewailed sometime the fall of Sampson, but now have I felt farre worse my self: I bewailed heretofore the fall of Solomon, yet now am I fallen farre worse my self. I have bewailed heretofore the state of all sinners, yet now have I plunged in them all. Sampson had the hair of his head clippt and cropped off, but the crown of glory is fallen from off my head. Sampson lost the carnall eyes of his body, but my spiritual eyes are digged out. It was the wylfulnes of a woman that brought him to his confession, but it was mine own tongue that brought me to this sinfull fall. And even as he wanted after the lesse of his earthly possession: so my tongue having bolted out this wicked saying, deprived me of the spiritual gifts, which sometime have flowed with heavenly riches. And even as he being severed from the Israelites, and cleaving unto foreigners, endured these things: so I going about to save notorious sinners, brought my self captive unto captives, and the bondslave of sin. Alas, my Church liveth, yet am I a widower. Alas, my fons be alive, yet am I barren. Alas, every creature rejoiceth, and I alone forsaken and sorrowfull. Alas, O Church, wherein I was gladstone. Alas, O feast, wherein I used to merry. Alas, O Spirit, which heretofore camest down upon me, why hast thou forsaken me? I am forsaken and become desolate, because of the corruption and filth of mine iniquity. Bewail me that am deprived of all goodness. Bewail me, O ye blessed people of God, which am banished from God. Bewail him that is bereaved of the holy Ghost. Bewail me, that am thrust out of the wedding chamber of Christ. Bewail me, who once was thought worthy of the Kingdom of God, but now altogether unworthy. Bewail me, that am abhorred of the Angels, and scoured from the Saints of God. Bewail me, for that I am condemned to eternal punishments. Bewail me, for that I am here on earth, and now tormented with the prick of conscience. I do fear death, because it is wicked, I do fear the dreadfull day of judgment, for that I am damned for ever. I do fear the punishment, for that it is eternall. I do fear the Angels which oversee the punishment, because they are void of mercy. I do fear out of measure all the torments, and what shall I not now, being

The policy of Satan was, to have Origen to confirme the Christians at the time of sacrifice, not to the end they might be saved (as his pretence was) but that Origen might be taken with the manner, and presently constrained either to sacrifice or deny his Master, which fell out in the end. It seemeth by this, that some promised Origen they would be baptized, but when it came to the pinch, they made him to sacrifice.

Origen bewaileth his excommunication.

being thus on every side beset with misery. If there be any man which can, I beseech him now to assist me with his earnest prayers, and with his sorrowfull tears. For now it behoveth me to shed infinite tears for my great sin. Who knoweth whether the Lord will have mercy upon me, whether he will pity my fall, whether he will tender my person, whether he will be moved with my desolation, whether he will shew mercy unto me, whether he will have respect unto my humility, and incline his tender compassion towards me? But I will prostrate myself before the thresholds and porches of the Church, that I may intreat all people both small and great, and I will say unto them: Trample and tread me under foot, which am the foolish salt, and unsavoury salt; tread me which have no taste or relish of God; tread me which am fit for nothing. Now let the Elders mourn, for that the staffe whereof they leaned is broken. Now let the young men mourn, for that their Schoolmaster is fallen. * Now let the virgins mourn, for that the advancer thereof is desired. Now let the Priests mourn, for that their patron and defender is shamefully fallen. Now let all the Clergy mourn, for that their Priest is fallen from the faith, we are me that I fell so lendly: We are me that I fell most dangerously, and cannot rise again. Assist me, O holy Spirit, and give me grace to repent. Let the fountains of tears be opened, and gush out into streams, to see if that peradventure I may have the grace worthily and thoroughly to repent, and to wipe out of the book of the conscience, the accusation printed against me. But thou, O Lord, think not upon polluted lips, neither weigh thou the tongue that hath uttered lewd things: but accept thou repentance, affliction, and bitter tears, the dolour of the heart, and the heavings of the soul, and have mercy upon me, and raise me up from out of the mire of corruption, for the puddle thereof hath even choked me up. We are me that sometime was a pearl glistering in the golden garland of glory, but now thrown into the dust, and trodden in the mire of contempt. We are me, that the salt of God now lieth in the dunghill. But how great streams of lamentations shall wipe and purify mine humble heart? Now I will address myself, and turn my talk unto God. Why hast thou lifted me up, and cast me down? For as thou hast exalted me with the divine word of thy heavenly wisdom, so methinks I stick in the depth of sinne, which my self have wrought. I had not committed this impiety, unless thou hadst withdrawn thine hand from me. But it is thy pleasure, O Lord, which art good, to do all things graciously, and I on the other side being a fool, have foolishly fallen. But why, O Lord, hast thou shut up my mouth by thy holy Prophet David? Have I been the first that sinned? or am I the first that fell? Why hast thou thus forsaken me, being desolate and rejected, and banished me from among thy Saints, and bestowed me to preach thy laws? What man is he born of a woman that sinned not? What man is he that ever was cowerisant here upon earth, and did no iniquity? This I say, because thou hast forsaken me. David himself first, who shut up my mouth, sinned too bad in thy sight, yet after his repentance, thou receivest him to mercy. Likewise Saint Peter, the pillar of truth, after his fall wiped away that bitter passion with salt tears, saying sinne, and purging away the venom of the serpent, not continuing long in the puddle of infidelity. But they in favour were thought worthy of mercy: and this I speak, to the end these things may take effect. We are me that I fell thus most wickedly. We are me that mine adventure in these things was so unfortunate. But now I humbly beseech thee, O Lord, inasmuch as I have felt farre worse, call me back, O Lord, for that I tread a most perilous and ruinous way. Grant me that good guide and teacher the holy Ghost, that I be not made a pricking bedg-bog, and become an habitation for devils, but that I may tread under foot the devil which trude me, and overcoming his rights, may be restored again to the former health and salvation: Remember not, O Lord, the iniquity of thine humble sinner, who sometime have celebrated unto thee the function of priesthood. Remember not, O Lord, the iniquity of me, who made answer with wicked language. Now, O all you which behold my wound, tremble for fear, and take heed that ye slumber not, neither fall into the like crime: but come joyntly, which have the same measure of faith, let us assemble together, and rend our hearts, and provoke streams of tears to gush out of the temples of our heads. For when these run and flow upon the face of the earth, there will follow remission of sins, the pains will be avoided, and the torments shall not be felt. I mourn and am sorry from the heart root (O ye my friends) that ever I fell from alight, I have fallen, and am banished, there is no health in me. Let the Angels lament over me, because of this my dangerous fall. Let the garlands and crowns of the Saints lament over me, for that I am severed from among their blessed assemblies. Let blessed Aaron lament over me, for that I am severed from among their blessed assemblies. Let blessed Aaron lament over me, for that I am severed from among their blessed assemblies. Let the holy Church lament over me, for that I am ruinously decayed. Let all the people lament

* Origen gelded himself to embrace virginity, therefore justly may he be termed an advancer: in the end, he did sacrifice, and committed whoredom with the devil, when he was defiled.

Psal. 102.

Psal. 50.

Psal. 51.

Matth. 26.

Psal. 50.

Luke 16.

Psal. 80.

Luke 15.

Psal. 30.

Lucius Bishop
of Rome.
Steven Bishop
of Rome.

Lament over me, for that I have my death wound. I see the clouds in the skies shadowing the light from me, and the Sun hiding his bright beams. But now you do all see and perceive the Prophet David hath shut the door of my mouth. I was constrained of the holy Bishops to break out into some words of exhortation, and taking the book of Psalms into my hand, I prayed, and opened: and I lighted upon that sentence, the which I am ashamed to repeat, yet compellate pronounce: Unto the ungodly said God: Why dost thou preach my laws, and takest my covenant in thy mouth? But bewaile me, and lament this my bitter sorrow. Bewail me, who am in like case with the reprobate Jews. For that which was said unto them by the Prophet, now soundeth alike in mine ears. What shall I do, that am thus beset with many mischiefs? Alas, O death, why dost thou linger? To wit, that thou mayst spite and bear me malice. O Satan, what mischief hast thou wrought unto me? How hast thou pierced my breast with thy poisoned darts? Thinkest thou that my rhyme will avail thee any thing at all? Thinkest thou to procure unto thy self ease and rest, while that I am grievously tormented? Who is able to signify unto me, whether my sins be wiped and done away? Whether that I have escaped the pains which greatly I feared? Who is able to signify unto me, whether again I shall be coupled and made companion with the Saints? O ye the Saints of God, for that I am not worthy to hear the message of them that bring such tidings (but presuming farre worse practices) have heard the terrible threats of the Evangelists. Alas, O the bosome of Abraham, the which I am deprived of. Alas that I became partner with the rich man of his condemnation in the horrible pit, and partner of his thirst, in the bitter place full of all sorrow and heaviness. Alas, O father Abraham, inreat for me, that I be not cut off from thy coasts, the which I have greatly longed after, yet not worthily, because of my great sin. But, O Lord, I fall down before thy mercy seat, have mercy upon me, which mourn thou out of measure, which have greatly offended, which have shed many salt and bitter tears. Whose miserable case every creature hath lamented. Why hast thou broken down my bed and strong holds? The wild Boar out of the wood hath destroyed me, and the wild beast of the field hath eaten me up. Rid me, O Lord, from the roaring Lion. The whole assembly of Saints doth make intercession unto thee for me, which am an unprofitable servant. The whole quire of Angels do interreat thee for me, which have grievously offended: that thou wilt shew mercy unto the wandering Sheep, which is subject to the rending teeth of the ravenous Wolf. Save me, O Lord, out of his mouth: suffer me not to become the sacrifice of sin, but let down upon me thine holy Spirit, that with his fiery countenance he may put to flight the crooked fiend of the Devil: that I may be brought home again unto thy wisdom: that the bill of sin written against me may be blotted out: that my lamentation may cease in the evening, and receive joy in the morning. Let my sackcloth be rent asunder, and gird me with joy and gladness. Let me be received again into the joy of my God: let me be thought worthy of his kingdom, through the prayers and intercession of the Saints, through the earnest petitions of the Church, which sorroweth over me, and humbleth her self unto Jesus Christ: To whom with the Father and the holy Ghost, be all glory and honour for ever and ever, Amen. So far Origin.

CHAP. II.

Of the Bishops of Rome, and of the controversie then raised of Baptisme.

When Cornelius had ended full three years in the Bishops See of Rome, Lucius succeeded, who enjoyed the room not fully eight months, and after him was Steven chosen Bishop. Unto this Steven, Dionysius wrote his first Epistle of Baptisme, whereas at that time there was no small controversie raised: whether they which returned from any heretic whatsoever, should be rebaptized, or after the ancient manner be received with prayer and laying on of hands.

CHAP.

CHAP. III.

Steven Bishop of Rome reprehendeth Cyprian Bishop of Carthage for rebaptizing of hereticks.

Then first of all Cyprian Bishop of Carthage thought the hereticks no other way to be admitted and purged from their error, than by baptism. But Steven thought good that nothing should be innovated, prejudicial to the tradition prevailing of old: for which cause he was greatly offended with Cyprian.

CHAP. IV.

Dionysius writeth unto Steven Bishop of Rome, of the matter in controversie, and of the peace which followed after persecution.

Dionysius when he had often written unto him of this matter, at length certifieth him that persecution being ceased, all the Churches enjoyed peace, embraced unity, and detested the croneous novelties of Novatian: he writeth thus, *Understand now, O brother, that all the Churches throughout the East, yea, and beyond, are united together, which aforetime were divided and at discord among themselves. All the governors of the Churches every where are at one, rejoicing exceedingly at the peace which happened beyond all expectation. Demetrianus of Antioch, Theoctistus of Caesarea, Mezbabanes of Jerusalem, Marinus of Tyrus, Alexander who is dead, Heliodorus of Laodicea, which succeeded after the death of Thelymidres, Helenus of Tarsus, that all the Churches of Cilicia, Firmilianus and all Cappadocia. I have only recited the most famous Bishops, lest my Epistle become over large, and the reading be over tedious. All Syria and Arabia, two wherewith ye are pleased, and to whom presently ye write, and Mesopotamia, Pontus and Bithynia: and that I may utter all in one word, every one, every where rejoiceth, glorifying God in concord and brotherly love. So far Dionysius. Steven when he had been Bishop of Rome two years, died, and after him came Xystus in place. And to him wrote Dionysius another Epistle of Baptisme, laying down the censure of Steven and other Bishops. Of Steven he saith thus: He wrote an Epistle touching Helenus and Firmilianus, and all Cilicia, Cappadocia, Galatia, and the bordering nations, that he would not communicate with them for that cause, to wit, for that they rebaptized hereticks. Consider that this is a weighty matter. For truly, as I hear, in the greatest Synod of Bishops it is decreed: that such as renounce any heretic should first again be instructed, then be washed and purge of the dregs of the old and impure leven. And hereof I wrote unto him, requesting him to certify me again: and to our wellbeloved fellow ministers Dionysius and Philemon who at the first gave their censure with Steven, and now they write unto me, to whom at the first I wrote briefly, but now at large. So far presently of this question in controversie.

* Chap. 5. in the Greek.
Dionysius Bishop of Alexandria, unto Steven Bishop of Rome.Xystus Bishop of Rome.
Dionysius Bishop of Alexandria, unto Xystus Bishop of Rome.

CHAP. V.

Of the Sabellian heresie.

Chap. 6. in the Greek.

Making relation of the Sabellian hereticks then prevailing, he writeth thus: Forasmuch as many brethren of both parts have presented their books and disputations in writing unto me, touching the invidious doctrine lately sown at Pentapolis in Ptolemais, containing many blasphemies against the Almighty God, and Father of our Lord Jesus Christ, and without much incredulity receiving his only begotten Son, and first begotten of all creatures, and the Word incarnate, and his self's ignorance of the holy Ghost, some of them I have written out as God gave me grace, with greater instruction, and sent the copies unto you.

Dionysius Bishop of Alexandria, unto Xystus Bishop of Rome.

CHAP. VI.

Dionysius bringeth warning from above, read with great profit the books of hereticks. He thinketh that such as return from their heresies, should not be rebaptized.

Chap. 7. after the Greek.

Dionysius in his third Epistle of Baptisme, writeth thus unto Philemon a Roman Minister: I have read over the traditions and commentaries of hereticks, not infecting my mind with

Dionysius Bish. of Alexandria, Epist. 3. of

baptism, unto
Philemon a Mi-
nister of Rome

The first Epistle
that Dionysius
wrote to the
Bishop of Rome

1 Pet. 4.
Heraclius Bi-
shop of Alex-
andria called
a Pope, &c.
it was not the
peculiar title
of the Bishop
of Rome.
* The Canon
of Heraclius.

Deut. 19.
Prov. 22.

with their impure cogitations, but profiting my self so much thereby, that I reprehended them with my self, and detested them utterly. And when I was brotherly and charitably forbidden by a certain Minister, who feared lest I should mallow in the puddle of their malicious writings, whereby my soul might perish, (who, as I thought, said the truth) a certain vision came unto me from above, plainly commanding, and saying, Read all whatsoever cometh into thine hands: for thou shalt be able to weigh, to prove and try all; and by this means at the first, thou comest unto the faith. I thankfully received the vision, as agreeable unto the voice of the Apostle speaking unto his brethren: Be you tried stewards or disposers of the mysteries of God. Again, after he had spoken somewhat of all the heresies before his time, he proceeded on thus: I have received this Canon and rule of blessed Heraclius our Pope: Such as returned from hereticks, whether they fell from the Church or fell not, but were suspected to participate with them, and being discovered to have frequented the company of one that published false doctrine, he excommunicated, neither admitted though they intreated, before they had openly pronounced all they had heard of the adversaries, and then at length he gathered them together, not requiring that they should be baptized again. For a good while before, they had obtained the holy Ghost by his means. Again, when he had largely intreated hereof, he writeth thus: And I am sure of this, that not only the Bishops of Africa have practised the like, but also the Bishops our predecessors of old in the most famous Churches, and in the Synods of the brethren at Iconium and Synads, with the advice of many have decreed the same. Whose sentences to overthrow, and raise contention and brawling among the brethren, I cannot away with. Thou shalt not (as it is written) alter the bonds of thy neighbour, which thy fathers have limited.

CHAP. VII.

The same Dionysius of the Novatian heresie.

His fourth Epistle of Baptism is written unto Dionysius then a Roman Minister, but afterwards there placed Bishop. Whereby we may conjecture, how he was counted wife and famous, by the testimony of Dionysius Bishop of Alexandria. He wrote unto him after other things, in this manner of Novatus: We are not without just cause offended with Novatus, which hath rent asunder the Church of God, and drawn divers of the brethren unto impiety and blasphemies, and hath published of God a most impious and prophane kind of doctrine, charging the most loving and mercifull God with the title of slander and unmercifulness. And moreover he hath renounced Baptism: he hath made shipwrack of his former faith and confession: he hath chased away the holy Ghost from them, though there remain some hope of the tarying or returning of the holy Ghost unto them again.

CHAP. VIII.

Dionysius reporteth of one that forswore, because he had received Baptisme of hereticks.

The fifth Epistle of Dionysius is extant unto Xystus Bishop of Rome, where after he had written many things against hereticks, he reporteth this one thing which happened in his time, writing thus: In good faith (brother) I stand in need of advice and counsel, and I crave your opinion, for that a certain thing happened unto me, wherein I fear least I be deceived. When the brethren were gathered together, a certain man, to all men thinking of the faith, an ancient Minister, of the Clergy before my time, and as I suppose before blessed Heraclius, being present when some were baptized, and hearing the interrogatories and answers, came unto me, weeping and wailing, and falling prostrate before my feet, confessed and protested, that the baptism wherein he was baptized of the hereticks was not the true baptism, neither had it any agreement with that which is in use among us, but was full of impiety and blasphemies. He said he was sore pricked in conscience, yet durst not presume to lift up his eyes unto God, for that he was christened with those prophane words and ceremonies. Wherefore he prayed that he might obtain this sincere purification, admission, and grace: the which thing I durst not do, but told him, that steadily communion many times ministered, might suffice him. When he had heard thanksgiving

sounded in the Church, and himself had sung thereunto Amen: when he had been present at the Lords table, and had stretched forth his hand to receive that holy food, and had communicated, and of a long time had been partaker of the body and blood of our Lord Jesus Christ, I durst not again baptize him, but had him be of good cheer of a sure faith, and boldly to approach unto the communion of the Saints. But he for all this mourneth continually, borrow withdraweth him from the Lords table, and being intreated, hardly is persuaded to be present at the Ecclesiastical prayers. There is another Epistle of his, and of the Congregation under his charge, unto Xystus and the Church of Rome, where at large he dispueth this question. Again, there is another under his name, touching Lucianus unto Dionysius Bishop of Rome. But of these things thus much.

CHAP. IX.

How Valerianus raised persecution against the Christians.

They that ruled the Empire with Gallus, enjoyed it not full two years, but were deprived of this life: and Valerianus together with his son Galienus succeeding in the Empire. What Dionysius wrote of him, it may be gathered by his Epistle unto Hermammon, where he saith: * It was revealed unto John, for a month was given unto him (saith he) to inter proud speeches and blasphemies, and power was given him, and two and forty months. Both things are wonderful in Valerianus, and we have to consider how that above all his predecessors he was disposed at the first gentle towards all the men of God, meek and friendly minded. For there was none of all the Emperors before him so courteous and friendly affected towards them, no not they which openly were counted Christians. He at the first embraced our men most familiarly, most lovingly, and that openly, so that his palace was replenished with professors of the faith, and accounted for the Church of God. But the master and ruler of the Egyptian forerers synagoge, persuaded him afterward to slay and persecute those sincere men, and Saints of God, as adversaries and impugnors of their most impure and detestable forerers. For the godly then prevailed the contrary, and resisting as it were with a little speech, scattered the bewitchings of those detestable devils: he brought to pass impure ceremonies, execrable enchantments, and abominable sacrifices: he made a slaughter of miserable children: he sacrificed the sons of unfortunate parents: he searched the bowels of the newly born babes, boiling and rending of under the shaped creatures of God, as if by such heinous offences he should become fortunate. Again after a few lines he saith: Maximian offered up unto them gratulatory gifts, and presents for good luck of the hoped Empire. For before it was commonly blazed that he should be created Emperor, he respected not the conformity of reason, neither the public or common affairs, but was subject unto the curse of the Prophet, saying: Woe be unto them which prophesie after their own hearts desire, and respect not the public profit. He understood not the universall providence and wisdom of him which is before all in all, and above all. Wherefore he is become a deadly foe unto the Catholic and Christian faith. He our law and banished himself from the mercy of God: and as he fled farthest from the Church, so hath he answered the etymology of his name. Again, he saith: Valerianus was by his means driven and given over unto such reproachfullness and abominations, that the saying of Esay was verified in him: And they (saith he) chuse their own ways and abominations, which their souls lust after, and I will cleave them their own illusions, and recompence them their own sins. This Emperor was mad, and dotting over the Empire other wise than became his Majesty, not able by reason of his maimed body, to wear the Imperial robes brought forth two sons, followers of the fathers impiety. In them was that prophecy manifest, where God promised to punish the sons of the fathers upon the children, unto the third and fourth generation of such as hate him. He poured his impious desires (whereof he could not be satisfied) upon the pates of his sons, and passed over unto them his malice and spite against God. So far Dionysius writeth of Valerianus.

Valerianus created Emperor together with Galienus his son.

* Anno Domini 255. Under him was raised the eighth persecution against the Church of God.

Dionysius Bishop of Alexandria, unto Hermammon, Apoc. 13. Satan.

Maximus his sixth one standing far off. Esay 65.

Exod. 20.

Dionysius Bishop of Alexandria, Epistle 5. unto Xystus Bishop of Rome.

* Chap. 33 in the Greek.
Dionysius Bishop of Alexandria, unto Dionysius a Minister of Rome, but afterwards Bishop, Epistle 4. of Baptisme.
Chap. 9. in the Greek.

CHAP. X.

Of the danger that Dionysius himself stood in.

But of the persecution wherewith himself was sore afflicted, and what things together with others he suffered for his conscience Godwards, his words do testify, where he inveiyeth against Germanus one of the Bishops which at that time backbited him, his words are these: *I fear me least that of necessity I fall into great foolishness and temerity, declaring the wonderful pleasure of God in our behalf. * Inasmuch as it is commendable to conceal the secrecy of the King, and glorious to publish abroad the works of God, forthwith then I will shew the wisdom of Germanus. I came unto Emilianus, not alone, for there accompanied me my fellow Minister Maximus, and the Deacons Paulus, Eusebius, Charemon. Also here came with us one of the brethren of Rome, al which then were present. Emilianus said unto me specially, Raise no conventicle: for this would have been superfluous, and the last of all, he having received unto that which was first. His speech was not of making no conventicles, but that we should be no Christians at all, and commanded me to cease henceforth from Christianity. For he thought, that if I altered mine opinion, divers other would follow me. I made him answer neither unreverently nor tediously: That we ought to obey God rather than men. Then I spake with open protestation: I worship God, which is only to be worshipped, and none other, neither will I be changed, neither cease henceforth from being a Christian. This being said, he commanded us to depart to a certain village adjoining upon the desert called Cephro. Now hear what is recorded to have been said of either part: when Dionysius, and Paulus, and Maximus, and Marcellus, and Charemon were brought forth, Emilianus sat in the Presidents room. I have signified (saith he) by word here unto you, the clemency of our lieges and lords the Emperors towards you. They have granted your pardon, so that you return unto that which is self binderh you unto so that you adore the gods which guard this Empire, and forget things which repugne nature. What answer make you unto these? I hope you will not ungratefully refuse their clemency, inasmuch as they counsel you to the better. Dionysius answered: All men do not worship all gods, but severall men severall gods, whom they think good to be worshipped. But we worship and adore the one God the worker of all things, who commaunded this Empire unto the most clement Emperors, Valerianus and Gallienus, unto whom also we pour incessant prayers for their reign, that it may prosperously continue. Then Emilianus the President said: What let is there, I beseech you, but that naturally you adore that your God (inasmuch as he is a God) together with these our gods? Dionysius answered: We worship no other God. To whom Emilianus the President said: I see you are altogether unthankfull, you perceive not the clemency of the Emperors, wherefore ye shall not remain in this City, but shall be sent into the parts of Lybia, unto a place called Cephro. This place by the commandment of our Emperors, I have picked out for you. It shall not be lawfull for you and others to frequent Conventicles, neither to have recourse (as they call them) unto Churchyards. If any of you be not found in that place which I have appointed for you, or in any conventicle, let him under his peril. There shall not want sufficient provision: depart their force whether ye are commanded. But he constrained me, although sickly, to depart with speed, deferring no more one day, how then could I raise or not raise a Conventicle? Again after a few lines he saith: Truly we are not absent, no not from the corporall Congregation of the Lord: for I gather such as are in the City, as if I were present, being indeed absent in the body, but present in the spirit. And there continued with us in Cephro a great Congregation, partly of the brethren which followed us from out of the City, and partly of them which came from Egypt. And there God opened unto me a door unto his Word: yet at the beginning we suffered persecution and stoning, but at the length, not a few of the Paintims forsaking their carved Images, were converted. For unto such as before had not received, then first of all we preached the Word of God. And inasmuch as therefore God had brought us among them, after that the ministry was there completed, he removed us unto another place: for Emilianus would transport us unto more rough places of Lybia, as he thought, and gave commandment, that all from every where should repair unto Marcota, where he allotted unto severall men, the severall villages of that place, and commanded that we chiefly among all the rest, should be prevented in our journey. For by taking us up by the way, the rest would easily follow after. But I hearing we must depart*

* Chap. 11. in the Greek.
Tob. 12.
Dionysius Bishop of Alexandria, against Germanus epist. ad Hermianum.

As 5.

Dionysius with his company is banished into a certain desert called Cephro.

from Cephro, and knowing not the place whither we were commanded to go, neither remembered I that ever afore I heard it named, for all that took my journey willingly and cheerfully. But when I understood we must remove unto Coluthio, how I was then distressed, my companions do know very well. And here I will accuse my self. For at the first I fretted, and took it very grievously. If places better known and more frequented had fallen unto our lot, it should never have grieved me. But that place whither I should repair, was reported to be destitute of all brotherly and friendly consolation, subject to the troublesome tumult of travellers, and violent invasion of thieves. Yet I took no small comfort in that the brethren told me it was nigh to a City. For Cephro brought me great familiarity with the brethren of Egypt, so that our Congregation increased. But there I supposed it might fall out (for that the City was nigh) that we should enjoy the presence of familiar, friendly, and beloved brethren, which would be frequent unto us and refresh us, and that particular Conventicles in the farther suburbs might be raised, which indeed came to pass. Again of other things which happened unto him, thus he writeth: Germanus peradventure glorieth of many confessions, and castell a long tale of the afflictions which he endured. But what can be repeated on our behalf? Sentences of condemnation, confiscations, proscriptions, spoiling of substance, deposition of dignities, no regard of worldly glory, contempt of the praised due unto Presidents and Consuls, threatnings of the adversaries, the suffering of reclamations, perils, persecutions, errors, griefs, anguishes, and sundry tribulations which happened unto me under Decius and Sabinus, and hitherto under Emilianus. Now I pray you where appeared Germanus? What rumour is blessed of him? But peradventure I bring my self into great jealousy for Germanus sake. The same Dionysius in his Epistle unto Domitianus and Didymus, made mention again of them who then were persecuted: saying, *It shall seem superfluous to recite the names of our men, in that they were many, and to me unknown. Notwithstanding take this for certain: There were men, women, young men, old men, virgins and old women, soldiers and simple men, of all sorts and sects of people: whereof some after stripes and fire were crowned Victors, some after sword, some other in small time sufficiently tried, seemed acceptable sacrifices unto the Lord. Even as hitherto it hath appeared to suffice me, because he hath reserved me unto another fit time known unto himself: who saith, In a time accepted have I heard thee, and in the day of salvation have I helped thee. And because you are desirous to understand of our affairs, I will certify you in what state we stand. You all heard, how I, and Cajus, and Paulus, Peter and Paul, when we were led bound by the Centurion, Captains, soldiers, and servants, certain men inhabiting Marcota, rusted out, set upon us, and drew us away by violence, although we were not willing to follow them. But I truly and Cajus, and Peter, came among all the rest, deprived of the other brethren, were shut up in a close dungeon, distant three dayes journey from Paretonium, in the waste desert and noisome country. Afterwards he saith: In the City there hid themselves certain of the brethren which visited us secretly, of the Ministers, Maximus, Diofcorus, Demetrius, Lucius, and they that were more famous in the world, as Paulinus and Aquila, these now wander I wot not where in Egypt. And of the Deacons there remained alive after them which died of diseases, Paulus, Eusebius, and Charemon. God strengthened and instructed this Eusebius from the beginning, to minister diligently unto the Confessors in prison, and to bury the bodies of the blessed Martyrs, nor without great danger. And yet unto this day the President ceaseth not cruelly to slay some that are brought forth: to tear in pieces other some with torments: to consume other with imprisonment and fetters, commanding that none come to help them, and enquiring daily if any such men be attained. Yet for all that God refresheth the afflicted with cheerfulness and frequenting of the brethren. These things hath Dionysius written in the aforesaid Epistle. Yet have we to understand, that this Eusebius whom he calleth a Deacon, was in a while after chosen Bishop of Laodicean Syria; and Maximus, whom he calleth a Minister, succeeded Dionysius in the Bishopric of Alexandria; and Paulinus who then endured confession with him, was reserved unto the persecution of our time, a very aged man, having lived many dayes, at length among us was beheaded and crowned a Martyr. Such were the things which happened unto Dionysius in those dayes.*

What Dionysius suffered for the faith.

Dionysius Bishop of Alexandria, unto Domitianus and Didymus.

Isai. 49.
2 Cor. 9.

Of Eusebius Bishop of Laodicea, read the last Chapter of this seventh Book. Maximus, Paulus.

CHAP.

Chap. 12. after the Greek.

CHAP. XI.

Of the Martyrs in Caesarea.

Priscus, Malchus, and Alexander torn in pieces of wild beasts.

A woman torn in pieces of wild beasts.

AT *Caesarea in Palestina*, in the persecution under *Valerianus*, there were three famous men, for their faith in Christ Jesu, delivered to be devoured of wild beasts, and beautified with divine martyrdom: whereof the first was called *Priscus*, the second *Malchus*, the third *Alexander*. The report goeth, that these men leading an obscure and country life, first of all blamed themselves for negligence and slothfulness, because they strove not for the crown of martyrdom, but despised those matters, which that present time distributed to such as coveted after celestial things, and taking further advisement therein, they came to *Caesarea*, went unto the Judge, and enjoyed their desired end. Moreover they write, a certain woman of the same City, in the same persecution, with like trial to have ended her life, who as they report was inclined to the heresie of *Marcion*.

Chap. 13. after the Greek.

CHAP. XII.

How that peace instead of persecution, was restored by the benefit of Galienus the Emperor.

An. Dom. 262.

Galienus the Emperor, in the behalf of the Christians.

NOt long after *Valerianus* having subdued the *Barbarians*, his son got the supremacy, and ruled the Empire with better advisement: and forthwith released and stayed the persecution raised against us, by public Edicts; and to the end, that the Presidents and chief Governors of our Doctrine might freely after their wonted manner execute their office and function, he gave them his letters, commanding that it should be so, which are as followeth: *The Emperor Caesar, Publius, Licinius, Galienus, Virtuous, Fortunate, Augustus: unto Dionysius, Pinna, Demetrius, together with the rest of the Bishops, sendeth greeting. The benefit of our gracious pardon we command to be published throughout the whole world, that they which are detained in banishment, depart the places inhabited of Pagans. For the execution whereof, the copy of this our Edict shall be your discharge, lest any go about to molest you: and this which you now may lawfully put in use, was granted by us long ago. Wherefore Aurelius Cyrenius our high Constable, hath in his keeping the copy which we delivered unto him. There is extant also another constitution of his unto other Bishops, wherein he permitteeth them to enjoy and frequent the places called Church-yards.*

Chap. 14. after the Greek.

CHAP. XIII.

The famous Bishops of that time.

ABout that time was *Xystus* Bishop of *Rome*: *Demetrius* after *Fabius* Bishop of *Antioch*: *Firminus* of *Caesarea in Cappadocia*: *Gregorius* over the Churches thoroughout *Pontus*, and his brother *Athenodorus*, familiars of *Origen*. At *Caesarea in Palestina* after the death of *Theodotus*, *Domnus* was chosen Bishop, whom in a short time after, *Theotecnus* succeeded, who also was at the school of *Origen*. And at *Jerusalem* (*Mazababius* being departed this life) *Hymenaeus* enjoyed the Bishoprick, who lived with us many years.

Chap. 15. after the Greek.

CHAP. XIV.

How that Marinus a soldier, through the perswasion of Theotecnus suffered Martyrdom at Caesarea.

Marinus was beheaded.

ABout that time whenas the Church enjoyed peace thoroughout the world, at *Caesarea in Palestina* there was one *Marinus* a famous soldier for feats of arms, of noble lineage, and great subsistence, beheaded for the testimony of Christ. The cause was this: There is a certain dignity among the *Romans* called the *Centurions Vins*, the which who-soever doth obtain, is called a *Centurion*. When the room was void, the company called *Marinus* to this degree: *Marinus* being preferred, another came before the tribunal seat, and accused him, affirming that it was not lawfull by the ancient laws for him to enjoy that *Roman* dignity, because he was a Christian, and sacrificed not unto the Emperors, and

and that it was his turn next to come in place. The Judge being very much moved with this (his name was *Achajus*) first demanded what opinion *Marinus* was of: and when he saw him constantly confessing himself to be a Christian, he granted him three hours space to deliberate. This being done, *Theotecnus* Bishop of *Caesarea* calleth unto him *Marinus* from the tribunal seat, taketh him in hand with exhortations, leadeth him by the hand into the Church, setteth him down in the Chancel, laith his cloak aside, sheweth him the sword that hung by his side, afterwards pulleth out of his pocket a *New Testament*, setteth it over against the sword, and bad him chuse whether of those two he preferred or liked best, for the health of his soul. When he immediately stretching out his hand, had taken up the Book of holy Scripture; Hold fast then, saith *Theotecnus* unto him, cleave unto God, and thou shalt enjoy the things thou hast chosen, being strengthened by him, and go in peace. After he had returned thence, the crier lifted his voice, and called him to appear at the bar, the time granted for deliberation being now ended. Standing therefore at the bar, he gave tokens of the noble courage of his faith, wherefore in a while after, as he was led, he heard the sentence of condemnation, and was beheaded.

A notable perswasion unto martyrdom.

CHAP. XV.

Of the favour which Asyrius a noble man bare towards the Martyrs.

Chap. 16. after the Greek.

HERE is mention made of *Asyrius*, because of his most friendly readines and singular good will he bare unto the persecuted Christians. This man was one of the Senators of *Rome*, well accepted of the Emperors, in good estimation with all men for his noble flock, and well known for his great subsistence: who being present at the execution of the Martyr, took up his body, laid it on his shoulders, being attired in gorgeous and costly attire, and provided for him a most noble funeral. Infinite other things are reported by his familiars to have been done of him, whereof divers lived unto this our time.

Asyrius a Senator of Rome, and a favourer of the Christians.

CHAP. XVI.

Asyrius by his prayers repressed and bewraied the juggling and deceit of Satan.

Chap. 17. after the Greek.

ANOTHER strange fact is reported to have been practised at *Caesarea Philippi*, which the *Phenicians* call *Panæas*, at those fountains which spring out of the foot of the mount *Panæus*, whence the river *Jordan* hath his original: they report, that the inhabitants of that place have accustomed upon a festival day to offer some sacrifice or other, which thorough the power of the Devil never afterwards appeared, which also seemed in the sight of the beholders a notable miracle. *Asyrius* on a time being present at the miracle, perceiving that many at the sight thereof were amazed, lifted their erroneous estate, lifted his eyes up unto heaven, and prayed Almighty God in Christ Jesus his name, that Satan the seducer of that people might be bewraied, and refrained from seducing any longer of mortal men. Which when he had prayed (as the report goeth) forthwith the sacrifice swam on the top of the water, and the beholders ceased to wonder, so that from that time forth, there was no such miracle seen in that place.

The Devil is put to flight by fasting and prayer.

CHAP. XVII.

Of the image of the woman cured of the bloody-flux, the image of Christ and of some of the Apostles.

Chap. 18. after the Greek.

INOMUCH as we have made mention of this City *Panæas*, I think I shall offend if I pass over with silence a certain History worthy to be related to the posterity. The report goeth, that the women whose bloody-flux we learn to have been cured by our Saviour in the Gospel, was of the foresaid City, and that her house is there to be seen, and a worthy monument yet there to continue, of the benefit conferred by our Saviour upon her. That there standeth over an high stone, right over against the door of her house, an image of brass resembling the form of a woman kneeling upon her knees, holding her hands before her, after the manner of supplication. Again, that there standeth over against this another image of a man molten of the same metall, comely arrayed in a short vesture, and stretching forth his hand

Luke 8. Matth. 9. Monuments of memory, and not for superstitions.

hand unto the woman, at whose feet in the same pillar there groweth up from the ground a certain unknown kind of herb, in the height unto the hem of the brazen Images vesture, curing all kind of maladies. The picture of the man, they report to be the image of *Iesus*. It hath continued unto our time, and is to be seen of travellers that frequent the same City. Neither is it any marvel at all, that they which of the *Gentiles* were cured by our Saviour, made and set up such things, for that we have seen the pictures of his Apostles, to wit, of *Paul*, of *Peter*, and of *Christ* himself, being graven in their colours, to have been kept and preserved. For the men of old, of a heathenish custome, were went to honour after this manner, such as they counted Saviours.

To erect an image is an heathenish custome.

The censure of the Translator, touching the aforesaid Images.

Touching the truth of this History, we may not doubt but that there was such a town, such a woman, and of such a disease cured by our Saviour, for the holy Evangelists do report it. And that there were such images resembling *Christ* and the woman (monuments of memory and not of superstition) and that there was such an herb of so wonderful an operation, we cannot deny, inasmuch that many do testify the same, some by hear-say, and some other that they saw it. Yet thus much we may note with *Eusebius* in the same Chapter, that the original erection of these and such like images was derived from the *Gentiles*, who of a heathenish custome were wont to adore such as of old time had benefited them, with the setting up of their pictures, for monuments, in remembrance of them. Touching the miraculous operation of the herb, we may assure our selves, that it proceeded neither by virtue of the picture, neither by the prayer of the other, being both dumb pictures, but by some secret permission of the wisdom of God. Either to reduce the Infidels at that time to the belief of the story, or to admonish the Christians, that health was to be looked for only of *Christ*, and no other advocate. After the death of *Eusebius*, *Sozomenus* (l. 5. Eccl. hif. c. 20.) reporteth that *Julian* the apostate took down the image of *Christ*, and set up his own in the same place, which with violent fire that fell from heaven, was cleft asunder in the breast, the head broken off with the neck, and stuck in the ground. For *Julian* had taken down the image of *Christ*, not to withdraw the people from idolatry, but in malice and despite of that new religion, and erected up his own image, to the intent the people should worship it, purposely to deface *Christ* (even as they do now, that willingly break Gods Commandments, to maintain and uphold their own Traditions.) Therefore God strake *Julians* image from heaven with lightning, and rent it in pieces, so that there remained of it (as *Sozomenus* writeth) reliques long after. This God did, not that he was pleased with the setting up of pictures, but in token of his wrath and displeasure against *Julian*, for committing so desperate a deed.

Chap. 19. after the Greek.

CHAP. XVIII.

Of the Bishops See of Jerusalem.

The See of Jerusalem long preserved and continued.

The Bishops See of *James*, who first by our Saviour and his Apostles was placed Bishop of *Jerusalem*, (whom the holy Scriptures do honour with the title of *Christs* brother) was unto this time preserved, which thing the brethren there ordinarily succeeding, have manifestly shewed unto all men. Inasmuch that the Elders of old, and the men also of these our dayes, have honoured holy men, and do still honour them for pities sake, with convenient reverence. And these things go after this sort.

Chap. 20. after the Greek.

CHAP. XIX.

Dionysius Bishop of Alexandria wrote of Holydaies and Easter.

D*ionysius* besides the aforesaid Epistles, wrote at that time also such Epistles as are extant of Holydaies, where he intreateth of the feast of *Easter*, with solemn Sermons in praise thereof. The one of them he entituled to *Flavianus*, the other to *Demetrius* and *Didymus*, where he expounded the Canon, continuing the space of eight years; allowing the feast of *Easter* to be celebrated at no time, but after the solstitial Spring. Moreover, he wrote another Epistle unto his fellow Ministers throughout *Alexandria*. Again unto others severally when the time of persecution was now at hand.

CHAP.

CHAP. XX.

Dionysius writeth of the sedition in Alexandria.

Chap. 21. after the Greek.

V*V*hen as now peace in manner prevailed, he returned to *Alexandria*, where again that City was so troubled with sedition and civil wars, that it was impossible for him to visit all the brethren throughout the City, which were divided into both the seditious parts. And again, upon the Feast of *Easter*, as if he had been in exile, he sent unto them his Epistles, even out of *Alexandria*. Afterwards he wrote another Epistle of Holydaies unto *Hierax* Bishop of *Aegypt*, where he maketh mention of the sedition raised at *Alexandria* in this sort: It is no marvel at all, if it be grievous for me to confer by Epistles with them which are far distant, when as even with my self, it is become impossible for me to confute with my self, and to confer with mine own proper soul. For I am constrained to write unto mine own bowels, my companions, and consenting brethren, Citizens of the same Church, and how my Writings may be conveyed unto them, seems very difficult. A man may easier take his journey, I say not without the compass of these Coasts, but from East unto West, than travel from *Alexandria* it self to *Alexandria*. For the mid way of this City is more impassible and unmeasurable than that vast and croft Wilderness which the Israelites wandered in the continuance of two generations, and then the Sea, which divided it self, and walled them in compass, deep and penetrable, in whose high way the Egyptians were drowned: the calm and quiet shores resembling oftentimes the red Sea, for the flangers committed upon them. T he flood that relieved the City, seemed sometime drier and noisomer than the dry and stony Wilderness, where Israel passing, thirsted so much that he murmured against *Moses*, and the drink by the power of God (which only wrought marvelous things) gushed out of the high rock: sometime again it so overflowed, that the whole region in compass, both way and field, were asflood, and threatened the violence of mighty waters, even such as were in the time of *Noah*. Thus flood continually slideth, being polluted with blood and slaughter, and drowned carcasses, much like that which in the time of *Moses* was changed for *Pharaohs* sake into blood and purification. And what other floods can purify this wave, when all things are to be cleansed with water? And how can the Ocean-sea being wide and vast, compassing the whole world, season the bitterness of this Sea? How can the flood running out of *Paradise*, whose fountain is fourfold, into the which it is divided, flow into one heap, and wash away this sted blood? And when can the air be purged of these noisome and contagious vapours? Such fumigations are lifted from off the earth, such winds from out of the Sea, such air from out of floods, such exhalations from out of havens, as if certain purified issue distilled out of rotten carcases, and mingled it self with all the four elements. And as yet they wonder and enquire, whence proceed these continual plagues and grievous diseases: whence proceed these infections which prevail among us, whence come these fiery and manifold distractions of mortal men: and wherefore this great City cannot contain henceforth as many Citizens, if they were numbered from the cradle to dotage, as heretofore it hath bred (as they call them) gray heads. I have been in times past so many from forty to twenty, as now the number of all sorts cannot answer, and of them also who heretofore from fourteen to forty years were assigned and allotted for distribution of publick relief. Again, they which were young in fight becomen themselves like elderly men. And though they see mankind without intermission to diminish and consume from off this earth, they tremble not, though their general rooting out and destruction increase and prevail daily.

Dionysius Bish. of Alexandria unto *Hierax* Bishop of *Aegypt*.

CHAP. XXI.

Of the Plague at Alexandria, and the humanity which the Christians shewed unto the Heathen.

Chap. 22. after the Greek.

V*V*hen the noisome infection had overtaken these civil wars, and the Feast of *Easter* now drew nigh, he wrote Letters unto the brethren, and mentioned those lamentable afflictions in these words: Other men think these times not fit for any feast, no more are they indeed, and yet not these only, but others also whatsoe'er, not only of the rest, but also if any seem most pleasant unto them. Now all is replenished with lamentations, every man doth nothing but mourn and howl throughout the City, by reason of the multitude

Dionysius Bish. of Alexandria his Epistle unto the brethren in *Aegypt*.

Exod. 12.

itude of dead carcases and the daily dying. As it is written of the first begotten of the Egyptians, so now a great clamour is heard. There is no house where a dead carcase is not found, and truly not without cause. For the calamities which happened before were grievous and intolerable, and first provoked us. And we alone, though banished from the company of all men, and being delivered over to death, yet never desisted at that time celebrated the Feast. And every place of several afflictions, seemed unto us joyful and commendable, the field, the wilderness, the ship, the lane, the prison. But the most joyful feast the blessed Martyrs did celebrate, triumphing in Heaven. Afterwards there ensued wars and famine, which together with the Heathens we endured, suffering alone their injuries towards us, and partakers with them accordingly of their private malice and miseries which they justly deserved. Again, we were christened with the peace which Christ sent for our sakes. But after this they and we had breathed a little, this pestilent calamity befell, a thing more terrible unto them than any sorrow, and more lamentable than any calamity: and (as a certain Historiographer of their own reported) which alone exceeded the hope and expectation of all: yet of us not so counted, but an exercise and trial inferior to none of the rest. Yes for all that it spared not us, but it lighted for heaven in the neck of the Heathens. Again, after a few lines, he writeth: Many of our brethren, by reason of their great love and brotherly charity, sparing not themselves, cleaved one to another, visited the sick without weariness or heed taking, and attended upon them diligently, cured them in Christ, which cost them their lives, and being full of other men's maladies, took the infection of their neighbours, and translated of their own accord the sorrows of others upon themselves, cured and confirmed other sick persons, and died most willingly themselves, fulfilling indeed the common saying. That only friendship is always to be retained, and departing this life they seemed the off-spring of others. In this sort the best of our brethren departed this life, wherof some were Ministers, some Deacons, in great reverence among the common people, so that this kind of death, for the greatness and strength of faith, may seem to differ nothing from martyrdom. For they took the dead bodies of the Saints, whose breasts and hands and faces lay upwards, and closed their eyes, flus their mouths, and jointly with one accord being like afflicted, embraced them, washed them, and prepared their funerals, and a little while after they enjoyed the like themselves. For the living continually traced the steps of the dead. But among the Heathen all fell out on the contrary. For scarce had the pestilence taken place among them, but they diverted themselves, and fled from their most loving and dearest friends, they threw them half dead into the streets, the dead they left unburied to be devoured of dogs, to the end they might avoid the partaking and fellowship of death, which for all that they devised they could not escape. After this Epistle, when the City enjoyed peace, he wrote unto the brethren in Egypt touching Holy-days. And afterwards other Epistles again. There is extant an Epistle of his of the Sabbath: another of Exercise. Again writing unto Hieronimus and the brethren in Egypt, he maketh mention at large of the malice of Diocles and his successors, and of the peace granted under Galerius. There is no cause to the contrary, but that the Reader may be made partaker thereof.

Plague.
Warres.
Famine.

Misery maketh the wicked to despair, but richeth the goodly as the gold in the furnace. The Christians in the plague time loved not only their brethren, but also their enemies.

The Heathenish inhumanity.

Chap. 22. after the Greek.

CHAP. XXII.

Dionysius censure of Macrinus and Gallienus the Emperors, and of the heresie of the Chiliaist.

Dionysius Alexandrinus unto Hieronimus. Gallienus was Emperor together with his father Valerianus, but after his father was taken captive of the Persians, he ruled alone. It is 49. Apocal. 21.

Macrinus after that he had fore-run one of the Emperors, and followed after another, immediately he is routed out with all his kindred, and Gallienus is proclaimed and crowned Emperor by the consent of all men, both an ancient and a new Emperor, being before them, but appearing after them. According unto the saying of the Prophet Esay: The things of old are past, and behold new things now come in place. For even as a cloud darketh a little the Sun beams, and shadeth the Sun in self shining in his sphere, and after the cloud is dissolved and vanished away, the Sun which rose before the cloud, shines and taketh his course. So Macrinus, who intruded himself before the present reign of Gallienus, is now no Emperor, no more he was not then. But this man like himself, as he was then, so he is now. And the Empire it self laying aside heavy and wrinkled old age, and purged of the former malice, now flourisheth afresh, as heard and seen farther, pierceth and prevaileth ever all. Then he sheweth the time of his writing.

ting, saying thus: It cometh in my mind to consider the years of these Emperors reign. For I see how those most impious were famous, but in a short while after they became obscure. Yet this holy and blessed Emperor having past the seventh, now entereth the ninth year of his reign, the which we will celebrate for holy days. Besides all these, he wrote two Books of the promises of God: the occasion wherof was such. One Nepos a Bishop of Egypt taught, that the promises of God made unto holy men in the Scriptures, were to be understood after the Jewish manner, favouring too much of Judaism. He laid down for good doctrine, that after the resurrection we should lead a life here on earth in corporal pleasures the space of a thousand years. And because he supposed he was able to justify this his opinion out of the Revelation of St John, he wrote a Book thereof, and intitled it, The reprehensions of Allegorizers. This Book doth Dionysius in his works (intituled of the promises of God) confute. In the first he layeth down his censure of that doctrine, in the second he treateth of the Revelation of St John in the beginning of which Book he writeth thus of Nepos.

CHAP. XXIII.

Of the Book of Nepos the Chiliaist: the quiet conference and disputation between Dionysius Coracion the Chiliaist, with the fruit thereof.

They alludge (saith Dionysius) a certain book of Nepos, wherupon they ground, that without all peradventure the Kingdom of Christ to be come here on earth, may be proved. For sundry other his gifts I commend and embrace Nepos, partly for his faith, his diligence, and exercise in holy Scriptures, partly also for his pleasant psalmody, wherewith at this day many of the brethren are delighted. I highly esteem and reverence the man, specially for such a one as now is departed to rest: yet the truth is our friend, and afore all to be revered. And if any thing be well spoken, it deserves commendation, and is charitably to be accepted: if ought seem not soundly to be written, it is to be searched out and refuted. If he were present, and avouched his doctrine by word of mouth, it should suffice without writing to confute by objections and resolutions to refell and reconcile the adversaries. But inasmuch as there is extant a book thereof, as some suppose very probable, and many Doctors set nought by the Law and Prophets, take scorn to be tried by the Evangelists, condemn the works of the Apostles, alledging the doctrine of this writer, as a thing most notable and an hid mystery, they suffer not the simpler sort of the brethren to know any high or magnificent thing, neither of the glorious and heavenly coming of our Lord, neither of our resurrection from the dead, our gathering together and uniting with him, but trifling toys and moral affairs, persuading these present things to be hoped for in the Kingdom of God: it is necessary we deal by way of reasoning with our brother Nepos, as if he were present. Unto these he addeth: When I was at Arlenoita, where as thou knowest this doctrine first sprang, so that schisms and manifest falling away from the Church fell out in those Congregations, I called together the Elders and Doctors inhabiting those villages, in presence of as many of the brethren as willingly came, and exhorted them openly to sift out this doctrine. And when as they brought me forth this Book, as an armed fence and invincible fortress, I sat with them from morning to night three days, discussing those things which therein were written: where I wondered at the constancy, desire of the truth, intelligence or capacity, and the tractableness of the brethren, how orderly, and with what moderation they objected, answered and yielded, neither endeavoured they by any kind of way contentiously to retain their positions, if they were proved false, neither bolded they contradictions, but as much as in them lay, stuck fast and confirmed their purpose: and yet again where reason required, they changed their opinion, and were not ashamed to confesse the truth together with us, but with good conscience all hypocrisie laid aside, their hearts made manifest unto God, they embraced such things as were proved by demonstrations and doctrine of holy Scripture. And at length the grand captain and ring-leader of this doctrine, called Coracion, in presence of all the Auditors then in place, confessed and promised unto us, that therefore he would never consent unto this opinion, neither reason of it, neither mention, neither teach it, for that he was sufficiently convinced with contrary arguments. And the rest of the brethren then present rejoiced at this conference, at this his submission and consent in all things.

An. Dom. 266. Nepos a Chiliaist of the Grecians, and Minister of the Latins were so called, because that like heretics they dreamed that Christ should personally reign as King here on earth a thousand years.

Chap. 24. in the Greek.

Dionysius Bishp. of Alexandria 120. of the promises of God. * Here buffe-bodies and flensing waips may learn a lesson which reprehend every thing, and like of new thing.

Where the error of the Chiliaists first sprang. Dionysius disputation with the Chiliaist.

Coracion the Chiliaist was confuted and converted by Dionysius.

Chap. 35, after the Greek.

CHAP. XXIV.

The censure of Dionysius touching the Revelation of Saint John. The heresie of Cerinthus.

Dionysius Bish. of Alexandria in his second book of the promises of God. Some of old thought the Revelation to have been written by Cerinthus. The heresie of Cerinthus. The reverend judgment of Dionysius touching the Revelation of St. John.

Consequently in discourse he writeth thus of the Revelation of St. John: Divers of our Predecessors have wholly refused and rejected this Book, and by dissolving the several Chapters thereof, have found it obscure and void of reasons, and the stile forged. They said it was not Johns, nay it was no revelation which was so covered with so grosse a veil of ignorance, and that there was none, either of the Apostles, or of the Saints, or of them which belonged to the Church, the author of this Book, but Cerinthus the author of the Cerinthian heresie, entailing this as a signet under the name of John, for further credit and authority. The opinion of Cerinthus was this, That the Kingdom of Christ should be here on earth; and look what he himself being very carnal lusted after for the pampering of his pance, the same he dreamed should come to pass, to wit, the satisfying of the belly, and the things under the belly, with meats, drinks, marriages, festival dayes, sacrifices and slaughter for collations, whereby he imagined he should conceive greater joy and pleasure. But I truly durst not presume to reject this Book, because that many of the brethren read it diligently, and conceived a greater opinion thereof, than the understanding of my capacity attained unto. I surmise there is a certain hid and wonderfull expectation of things to come, contained in the several Chapters thereof. For where I understand him not, I betink my self the words contain a deeper sense, or more profound understanding: neither do I list or pronounce sentence of the least mine own understanding, but resting rather with faith, do think they are higher than may be understood of me: neither do I unadvisedly refuse the things I perceived not, but rather marvel that I my self have not manifestly seen them. After these things Dionysius alloweth of all the doctrine contained in the Revelation, and declareth that it is impossible to understand the meaning thereof by light reading over of the letter, writing thus: When he had finished (as I may so term it) all the Prophecy, the Prophet pronounceth them happy which keep it, yea himself too. Happy (saith he) is he which keepeth the words of the prophecy of this book. And I John which saw and heard these things. Wherefore I deny not but that his name was John, and that this work is Johns. I think verily the Book is of some holy man endued with the holy Ghost: but that it is the Apostles, the son of Zebedee, the brother of James, whose is the Gospel entituled after John, and the Catholick Epistle, I can hardly be brought to grant. For I conjecture by the behaviour of both, by their phrase of writing, and drift of the Book, that he was not the same John. The Evangelist laid down no where his name, neither preached he himself either by Gospel or Epistle. Again after a few lines he saith: John no where made mention as of himself, or of any other, but the author of the Revelation forthwith in the beginning of the Book prefixeth his name, saying: The Revelation of Jesus Christ, which he gave him, that he should shew unto his servants things which shortly must be done, which he sent and shewed by his Angel unto his servant John, who bare record of the Word of God, and of the testimony of Jesus Christ, and of all things that he saw. Again John writeth an Epistle unto the seven Churches in Asia: Grace be with you and peace. The Evangelist prefixeth not his name, no to his Catholick Epistle, but orderly beginneth of the mystery of Gods secrets after this manner: That which we heard, that which we saw with our eyes. For the like Revelation the Lord pronounced Peter blessed, saying: Happy art thou Simon Bar Jona, for flesh and blood hath not revealed unto thee, but my Father which is in Heaven. And yet neither in the second, nor in the third Epistles commonly under his name, nor withstanding the shortness thereof, is his name prefixed, but without name, wrote himself an Elder. The author hereof was not content after once naming himself to prosecute the matter he had in hand, but again repeateth, and saith: I John your brother and partner in tribulation, and in the kingdom and patience of Jesus, was in the Isle of Pathmos for the Word of God, and the testimony of Jesus. And about the end he writeth thus: Happy is he that keepeth the words of the prophecy of this book; and I John heard and saw these things. Wherefore we have to believe that one John wrote these things, according unto his saying, but what John he was it is uncertain. He named not himself, as in sundry places of the Gospel, the Disciple beloved of the Lord, neither him which leaned on his breast, neither the brother of James, neither himself which saw and heard the Lord. No doubt he would have uttered one or other of these,

Apocal. 22.

Apocal. 1.

1 John 1. Mar. 15.

Apocal. 1.

Apocal. 22.

had been disposed to reveal himself. He laid down not one of these, but called himself our brother and partner, the witness of Jesus, and happy because of the vision and hearing of the Revelation. I suppose there were many of the same name with the Apostle John, who for the love they bare unto him, and for that they had him in admiration, and imitated his steps, would be loved alike of the Lord, and therefore usurped this name, even as Paul and Peter are often repeated of faithful Writers. There is another John in the Acts of the Apostles, whose surname was Mark, whom Barnabas and Paul took together with them, of whom he saith afterward, they had John to their Minister. And whether this were he that wrote the Revelation, I dare not affirm. For it is not recorded that he came with them into Asia: But when they loosed (saith he) from Paphos, they which accompanied Paul came to Perga in Pamphilia. And John departed from them, and returned to Jerusalem. But I take him to be some other of them, which were in Asia. The report goeth, that there are two Monuments at Ephesus, and either of them bears the name of John. Again, if thou consider and weigh the sense, the words, and the phrase of them, not without just cause shall be found another, and not the Evangelist. The Gospel and the Epistle do answer one another, their beginnings are alike. The Gospel: In the beginning (saith he) was the Word. The Epistle: That which was (saith he) from the beginning. The Gospel: And the Word (saith he) became flesh and dwelt among us, and we saw the glory thereof, as the glory of the only begotten of the Father. The Epistle hath the like, but otherwise placed: That which we heard (saith he) that which we saw with our eyes, that which we beheld, and our hands have handled of the Word of life, and the life was made manifest. For to this end he useth this Preface, as in process more plainly appeareth, to impugn the heretics, which affirm that Christ was not come in the flesh. Wherefore diligently he joyned these together: And we testify unto you that we saw, and shew unto you the everlasting life which was with the Father, and appeared unto us, which we saw and heard that declare we unto you. Here he sayeth, and sheweth not from the purpose, but throughout all the several Chapters imbriceth all the names, whereof some briefly I will repeat. He which diligently readeth, shall often find in both, life, often light, deborning from darkness, very oft truth, grace, joy, the flesh and blood of our Lord, judgment, remission of sins, the love of God towards us, a commandment to love one another, that all the commandments are to be kept, reprehension of the world, the Devil and Antichrist: promise of the holy Ghost, adoption of God, faith every where required of us, every where the Father and the Son: and if throughout all the character of both were noted, the phrase of the Gospel and Epistle, shall be found altogether one. But the Revelation far differeth from both, resembleth not the same, no not in one word, neither hath it any one syllable correspondent to the other writings of John. For the Epistle (I will say nothing of the Gospel) never thought upon, neither made any mention of the Revelation, neither the Revelation on the other side of the Epistle, whereas Paul gave us an inkling, or somewhat to understand in his Epistles of his Revelations, yet not entitling them so, that he would call them Revelations. Moreover by the phrase thereof we may perceive the difference between the Gospel, the Epistle, and the Revelation. For they are written so artificially according unto the Greek phrase, with most exquisite words, syllogisms, and stiled expostitions, that they seem far from offending in any barbarous term, solecism, or ignorant error at all. For the Evangelist had (as it appeareth) both the gift of utterance, and the gift of knowledge, forasmuch as the Lord had granted him both the grace of wisdom and science. As for the other, I will not gain say, but that he saw a revelation, and that also he received science and prophecy, yet for all that, I see his Greek not exactly uttered, the dialect and proper phrase not observed, I find him using barbarous phrases, and in some places solecisms, which presently to repeat, I think it is not necessary, neither write I these things, finding fault with ought, let no man accuse me thereof, but only I do weigh the diversity of both works.

Act. 15.

The difference gathered first by the fence.

2. By the words often repeated in both.

3. No mention in either of each other.

4. By the phrase.

John was both learned and eloquent.

CHAP. XXV.

The Epistles and Works of Dionysius Bishop of Alexandria.

Besides these there are extant other Epistles of Dionysius, whereof some he wrote against Sabellius unto Ammon Bishop of Bernice: afterwards one to Telephorus, one to Ephraem, another to Ammon and Euphrasius. Of the same argument he wrote four Books, and dedicated them to Dionysius (of the same name with him) Bishop of Rome. Again, sundry other Epistles and Volumes in form of Epistles, as his *Physicks*, dedicated unto his son Timotheus.

Chap. 26, after the Greeks.

Another Tract of *Temptations*, the which also he dedicated to *Enphron*. And writing to *Basilides* Bishop of *Pentapolis* Diocesse, he reporteth himself in the beginning to have published Commentaries upon *Ecclesiastes*. He left behind him sundry Epistles for the posterity. But so far of *Dionysius* works. Now it remaineth that we deliver unto the posterity the History of this our age.

Chap. 27. after the Greek.

CHAP. XXVI.

Of *Dionysius* Bishop of *Rome*. Of *Paulus* *Samosatensis* the heretick, denying the Divinity of *Christ*, and the Synod held at *Antioch*, condemning his heresie.

Dionysius Bish. of *Rome*.
Paulus *Samosatensis* Bishop of *Antioch*, and an heretick.

When *Xystus* had governed the Church of *Rome* eleven years, *Dionysius* (of the same name with him of *Alexandria*) succeeded him. About that time also when *Demetrius* Bishop of *Antioch* was departed this life, *Paulus* *Samosatensis* came in his place. And because he thought of *Christ* basely, abjectly, and contrary to the Doctrine of the Church, to wit, that he was by nature a common man as we are: *Dionysius* Bishop of *Alexandria* was sent for to the Synod, who by reason of his great age, and the infirmity of his body, deferred his coming, and in the mean while wrote his censure of the said question in an Epistle. The other Bishops, one from one place, another from another place hastened to *Antioch*, and met with the rotten sheep, which corrupted the flock of *Christ*.

Chap. 28. after the Greek.

CHAP. XXVII.

Of the famous Bishops which were present at the Synod held at *Antioch*,

Firmitianus,
Gregor, *Neocæsariensis*.
Athenodorus,
Eleus,
Nicomus,
Hymenæus,
Theotecnus,
Maximus,
Dionysius Bish. of *Alexandria* died *An. Dom.* 257.

Among these as chief flourished *Firmitianus* Bishop of *Cæsarea* in *Cappadocia*; *Gregorius* and *Athenodorus*, who were brethren and Bishops of the Churches in *Pontus*. Besides these *Eleus* Bishop of *Tarus*, and *Nicomus* Bishop of *Iconium*. Moreover *Hymenæus* Bishop of *Jerusalem*. *Theotecnus* Bishop of *Cæsarea* in *Palestina*, and *Maximus* Bishop of *Besra*. I might have repeated infinite more, both Ministers and Deacons, who met for the same cause at *Antioch*, but these afore-named were the most famous among them. When all came together, at several times and sundry sessions they did argue and reason hereof. *Samosatensis* together with his complices endeavoured to cover and conceal the variableness of his opinion: but the rest practised with all might possible to lay bare and set wide open his blasphemy against *Christ*. In the mean while *Dionysius* Bishop of *Alexandria* departed this life the twelfth year of *Galerius* his reign after he had governed the Church of *Alexandria* seventeen years: and after him succeeded *Maximus*.

Chap. 29. after the Greek.

CHAP. XXVIII.

Of *Claudius* the Emperor, and the second Synod held at *Antioch*, where *Malchion* confuted *Samosatensis*.

Claudius was created Emperor *An. Dom.* 271. *Aurelianus* was crowned Emperor *An. Dom.* 273. under whom was raised the ninth persecution.

When *Galerius* had held the regal Scepter the space of fifteen years, *Claudius* his Successor was created Emperor. This *Claudius* having continued two years committed the Empire to *Aurelianus*, under whom was summoned the first and the greatest Synod of all celebrated of many Bishops, where the author of that heretic and strange doctrine was taken short, publicly condemned of all, levered, banished and excommunicated the Catholic and universal Church under Heaven. And among all the rest *Malchion*, a man besides sundry other gifts, very eloquent and skillful in Sophistry, Moderator in moral discipline of the School at *Antioch*, and for his sincere faith in *Christ* made it kinder there of the same Congregation, reproved him in reasoning, for a slippery, wavering and obsecrate merchant: He so urged with reasons this *Samosatensis*, and the Notaries penned them (which unto our time were extant): that alone of all the rest he was able to tell and write this dissembling and wily heretick.

CHAP.

CHAP. XXIX.

The Epistle of certain Bishops, containing the Acts of the Synod held at *Antioch* against *Paulus* *Samosatensis*, and of the hereticks life and trade of living.

With uniform consent of all the Bishops then gathered together, they wrote an Epistle unto *Dionysius* Bishop of *Rome*, and *Maximus* Bishop of *Alexandria*, and sent it abroad into all Provinces, in the which they revealed unto the world their great labour and industry, the perverse variableness of *Paulus*, the reprehensions and objections purposed against him, his conversation and trade of living: whereof for memories sake I think it not amiss to alledge some part for the posterity, which is thus written: *Unto* *Dionysius* and *Maximus*, and all our fellow Bishops, Elders and Deacons throughout the world, and to the whole universal and Catholic Church under Heaven: *Helenus*, *Hymenæus*, *Theophilus*, *Theotecnus*, *Maximus*, *Proclus*, *Nicomus*, *Amilianus*, *Paulus*, *Bolanus*, *Protegenes*, *Hierax*, *Eucybius*, *Theodorus*, *Malchion*, *Lucius*, with all the other Bishops, who with us inhabit the bordering Cities, and oversee the Nations, together with the Elders and Deacons, and holy Churches of God, to the beloved brethren in the Lord, (and greeting). Unto this salutation after a few lines, they added as followeth: We have cited hither many Bishops from far, to save and cure this deadly and poisoned doctrine, as *Dionysius* Bishop of *Alexandria*, and *Virimilianus* Bishop of *Cæsarea* in *Cappadocia*, men blessed in the Lord, whereof the one writing hither to *Antioch*, vouchsafed not once to salute the author of error, for he wrote not to his person, but to the whole Congregation, the Copy whereof we have here annexed. But *Virimilianus* came twice, and condemned this strange doctrine, as we know very well, and testifie which were present, together with many other besides us: for when *Paulus* promised to recant, and this man believed and hoped he would redress and prevent this occasion without all contumely and reproach which might redound unto the true Doctrine, he deferred and postponed his opinion from time to time, being seduced no doubt by him, which denied his God and Lord, and swerved from the faith he held at the beginning. This *Virimilianus* in his journey to *Antioch*, came as far as *Varus*, having experiment in *Christ* of his malicious spirit, wherewith he denied God: but whilst we assemble together, whilst we honour him, and wait for his coming, he departed this life. Again of the life of *Samosatensis* and his conversation, they write thus in the same Epistle: *After that he forsok the ecclesiastical Communion*, he fell into unlawful and forged doctrine. Neither is it behoovable for us now to judge of an alien; neither to show how at the first he was poor, and nothing beguethed him of his Parents, and that neither by art, trade, or exercise he attained unto the abundance of wealth which he enjoyed, but with lend arts and sacrifice, by injurious and tyrannical oppression of the brethren, whom he made to tremble for fear, with his guileful gain and wily promise of hired patronship, by which subtilty and deceit he gained so much, that he procured the governors to be liberal, to the end they might be delivered from their adversaries, and so he turned godliness into gain. Neither need we to declare how that he being puffed up with pride usurped secular dignities, and would rather be called a worldly Captain than a Bishop of the Church, walking stately through the streets and market-places, reading letters, and withall openly inditing, maintaining about him a great troop to guard his person, some going before, and some coming after, so that our Faith and Religion ran to great spite, slander and hatred by reason of his swelling pride and haughty disdain. Neither will we rehearse the most outrageous which he feigned, his glorious brags, the idle some spectacles he devised to amaze the minds of the simpler sort. He made for himself a lofty seat and high Throne, not like the Disciple of *Christ*, but covered in show and title, after the manner of the Princes of this world, joining the thigh with the hand, pounding the foot stool with his feet. If any exalted him not as the life is upon theaters, with clapping of their hands, with shouting and hurrying of their caps: if any also both of men and women had not skipped to and fro with bawling bodies and unclean discourse: if any as in the house of God had behaved themselves honestly and decently, the same he checked and all to be reviled. He inveigled without all reason in the open Assembly against the Depositors of holy Scripture, which then were departed to rest: bragging of himself some like a Sophister and Sorcerer than a Bishop. The Psalms sung in the Church to the laud of our Lord *Jesus* *Christ*, he removed, counting them new found hymns of late Writers; in stead whereof, in the midst of the Church upon the high feast of *Easter* he adorned certain women which founded out songs to his praise, the which if any now heard his hair would stand stirring on his head. He licensed the Bishops and Ministers of the adjoining Villages and Cities,

Chap. 30. after the Greek.

The Bishops assembled at *Antioch*, unto *Dionysius* Bishop of *Rome*, and *Maximus* Bishop of *Alexandria*.

The subtilty of the heretick

Samosatensis the heretick is here painted in his colours.

1 Tim 6.

Such a proud preacher was *Herod* in *Act. 12.*

Cities, which honoured him, to preach unto the people. He staggereth at confessing with us, that the Son of God descended from Heaven. And that we may borrow somewhat of that which heretofore is to be spoken of us, it shall not be barely avouched, but proved out of the Commentaries published by us unto the whole world, specially where he saith, that Christ Jesus is of the earth. They which found out his commendation, and extol him among the people, affirm this wicked and most detestable varlet to be an Angel that came down from Heaven. Neither forbiddeth he these things, but stablisheth arrogantly to the things spoken of him. What shall I speak of his entertainment of associated and closely kept women, as they of Antioch term them, and of the Elders and Deacons which accompany him, wherewith wittingly he charged this and sundry other heinous, incurable and well known offences, to the end he may withhold them also jointly together with him in those things, the which both in word and deed be offendeth in daring not to accuse him, inasmuch as they themselves are guilty in their consciences of the same crime. For he enricheth them, wherefore he is both beloved and honoured of them that gaze after the like gudgeons. We know beloved brethren that a Bishop, and the whole order of Priesthood ought to be a pattern of good works unto the common people; neither are we ignorant of this, that many are fallen by reason of the closely kept women, and many again are subject to suspicion and slander. Wherefore admit that he committed no lewd wantonness with them, yet should he have feared the suspicion and surmise which ariseth thereof, lest that either he should offend any, or bolden any to the imitation of so lewd an example. For how can he reprehend and admonish another, that (as it is written) he use no longer the company of another woman, and that he take heed he fall not, which now abstaineth from one, and in stead thereof retaineth two lustier and livelier pieces at home, and if he travel any whither, he leadeth them with him, being also set upon the full and delicate pleasure: for which cause all do sob and sigh secretly, trembling at his power and tyranny, and dare not accuse him. But these things (as we have said before) are of such importance, that they would cause a catholic person, were he never so dear a friend unto us, to be sharply rebuked. As for him which fell from the mystery of our faith, and deserted the detestable heresie of Artemas (nothing amiss if now at length we name the father of the child) we think him never able to render account for his mischievous acts. Again about the end of the Epistle they write thus: * Wherefore necessity constraining us so to do, we excommunicated the sworn adversary of God, which yielded not a jot, and placed in his room Domnus, a man bedecked with all gifts required in a Bishop, son to Demetrius of worthy memory the predecessor of Paulus, and him as we are perwaded by the providence of God, we ordained Bishop, and certified you to write unto him, to the end ye likewise might receive from him again letters of friendly consent and amity. Now let Paulus write unto Artemas, and let the complices of Artemas communicate with him. But of these things thus far. Paulus together with his right faith was deprived also of his Bishoprick, and Domnus (as it is written before) succeeded him, being neither void the house, the Emperor Aurelianus being beought, decreed very well, and commanded by Edict, the house should be allotted for such as the Bishops of Italy and Rome, with uniform consent in doctrine appointed for the place. After this sort was Paulus with great shame banished the Church by secular power. And thus was Aurelianus then affected towards us, but in process of time he so estranged himself, that welnigh through the leud motion of some men, he moved perfection against us, and much talk was blazed far and nigh touching him. * But when he had raised persecution against us, and now welnigh subscribed to a publick Edict prejudicial to our affairs, the just judgment of God overtook him, and hindered his purpose, cramping (as it were) his knuckles, making manifest unto all men, that the Princes of this world have never any power to practise ought against the Church of God, unless the invincible might of God, for discipline and conversion of his people, according unto his divine and celestial wisdom, grant licence to bring any thing about, in what time it shall please him best. When Aurelianus had held the Imperial Scepter the space of six years, * Probus succeeded him. And again after six years Carus came in his place, together with Carinus and Numerianus his sons. Again when these had continued scarce three years, Dioclesianus was chosen Emperor: and by his means they were promoted, under whom persecution and the overthrow of the Churches prevailed. A little before the reign of this Dioclesian, Dionysius Bishop of Rome died, when he had governed the Church nine years, whom Felix succeeded.

* Paulus Samosatenus was excommunicated by the Council, and Domnus placed in his room.
* Aurelianus was not able to subscribe to an Edict against the Christians.
Tacitus was Emperor six months, and Florianus 80 days, although there is here no mention made of them.
* Probus was crowned Emperor Anno Domini 279.
Carus began to reign Anno Dom. 285.
Dioclesian was chosen Emperor Anno Dom. 287, under whom the persecution of the primitive Church was raised.

CHAP.

CHAP. XXX.

Of Manes, whereof the Manichees are called, whence he was, his conversation and heresie.

Chap. 31. after the Greeks.

About that time Manes (after the etymology of his name) in no better taking than a mad man, was armed and instructed with a devilish opinion, through the perversity of his mind, the Devil and Satan the adversary of God, leading and procuring him to the perdition of many souls. He was in tongue and trade of life very barbarous, by nature possessed and frantick, he practised things correspondent unto his wit and manners, he presumed to represent the person of Christ, he proclaimed himself to be the Comforter, and the holy Ghost, and being puffed up with this frantick pride, chose as if he were Christ, twelve partners of his new found doctrine, patching into one heap false and detestable doctrines, of old, rotten and rooured out heresies, the which he brought out of Persia, for no other than deadly poison into the world, whence that abominable name of Manichees hath had his original.

About the year 281. (Euseb. in Chron.) the heretic Manes lived.
Manes the heretic chose twelve Apostles.

CHAP. XXXI.

Chap. 32. after the Greeks.

Of the Bishops, Ministers, and other famous men flourishing at that time in the Church of Rome, Antioch and Laodicea.

Such a feigned name of false science sprung up in these times, in the which after Felix had governed the Church of Rome five years, Eusebius succeeded: who continuing scarce ten months, committed his Clergy unto Cajus, in this our time: and fifteen years after Marcellinus followed, whom also the persecution overtook. In the Church of Antioch after Domnus succeeded Timasus: after him in our time Cyrillus was chosen Bishop, under whom we remember one Dorotheus then Minister of the Church of Antioch to have been a very eloquent and singular man. He applied holy Scripture diligently, he studied the Hebrew tongue, so that he read with great skill the holy Scriptures in Hebrew. This man came of a noble race, he was expert in the chief discipline of the Grecians, by nature an Eunuch, so disposed from his nativity. For which cause the Emperor for rareness thereof appropriated him, placing and preferring him to the purple Robe in the City of Tyrrus. We heard him our selves expounding holy scripture with great commendation in the Church of God. Tyrannus succeeded Cyrillus in the Church of Antioch, in whose time the spoil of Churches was very ripe. Eusebius which came from Alexandria, governed the Church of Laodicea after Socrates. The stir about Paulus Samosatenus was the cause of his removing, for whose sake he went into Syria, where of the godly he was hindered that he could not return home again, because he was the desired jewel and hoped stay of our Religion, as by the testimony of Dionysius hereafter alledged shall manifestly appear. Anatolius succeeded him, the good (as they say) after the good, who also was of Alexandria. For his eloquence and skill in the Grecian discipline and philosophical literature, he bare the bell among all the famous of our time: Hexcellled in Arithmetick, Geometry, Astronomy, Logic, Physical contemplation, and Rhetorical exercises: for which his excellency he was chosen Moderator of Aristotles School by the Citizens of Alexandria. They report at Alexandria many other famous acts of his, specially his behaviour at the siege of Ptochium, where he obtained a singular prerogative of principality: of whose doings one thing for example sake I will rehearse. When victual (as they say) failed such as were besieged, and famine pressed them forer than foreign enemies, this same Anatolius brought this device to passe. Whereas the one part of the City held with the Roman host, and therefore out of the danger of the siege, he gave information to Eusebius, who then was at Alexandria (it was before his departure into Syria) and conversant among them which were not besieged, in great clamour and credit with the Roman Captain, how that such as were besieged almost perished for famine. He being made privy to their misery by the messengers of Anatolius, craved pardon of the Roman Captain for such assault and forsook the enemy: which sate when he had obtained, he communicated with Anatolius. He forthwith accepting of his promise, assembleth together the Senate of Alexandria, and first requesteth of them all, that they they will join in league with

Eusebius' Bish. of Rome.
Cajus Bish. of Rome.
Marcellinus Bish. of Rome.
Timasus, Cyrillus.
Dorotheus Minister of Antioch, afterwards Bish. of Tyrrus.
Tyrannus, Socrates, Eusebius.

Anatolius Bish. of Laodicea.

The policy devised by Anatolius.

the

the Romans. When he saw them all set in a rage at this his request, he said: But yet in this I suppose you will not resist, no if I counsel you to permit such as stand you in stead, as old men, and old women, and children to depart the City, and to repair whither please them: for to what purpose do we retain these among us now ready to yield up the ghost? To what purpose do we peris with famine such as are maimed and wounded in body? When as men only, and young men, are to be relieved and retained, and provision of necessary food is to be found for them which keep the City with continual watch and ward. When he had persuaded the Senate with these and the like reasons, first of all he rose and pronounced, that all such of what age soever as were not fit for seats of arms, were they men or women, might boldly passe and depart the City, affirming that if they would remain and linger in the City like unprofitable members, there was no hope of life, they must needs perish with famine. To which saying the whole Senate condescended; so that he delivered from danger of death in manner as many as were besieged, but specially those that were of the Church. Again, he persuaded to flight all the Christians throughout the City, not only such as were within the compass of the Decree, but infinite mo under colour of these, privily arraigned in womens attire: and carefully he provided that in the night season they should convey themselves out at the gates, and fly unto the Romans Camp, where *Eusebius* entertained all them that were afflicted with long siege, after the manner of a Father and Physician, and refreshed them with all care and industry. Such a couple of Pastors, orderly succeeding one another, did the Church of *Laodicea* (by the divine providence of God) enjoy, who after the wars were ended came thither from *Alexandria*. We have seen many pieces of *Anatolius* works, whereby we may gather how eloquent he was, how learned in all kind of knowledge, specially in those his books of *Easter*, whereof at this present it may seem necessary that we allege some portion of the Canons touching *Easter*: The new Moon of the first month, and the first year (saith he) compriseth the original compass of nineteen years, after the Egyptians the six and twentieth day of the month Phanemoth: after the Macedonians the two and twentieth day of the month Dyllros: after the Romans before the eleventh of the Kalends of April. The Sun is found the xxvi. of Phanemoth to have ascended not only the first line, but also to have passed therein the fourth day. This section, the first twelfth part, they term the equinoctial Spring, the entrance of months, the head of the circle, the severing of the planets course. But that section which foregoeth this, they term the last of the month, the twelfth part, the last twelfth part, the end of the planets course, Wherefore they which appointed the first month for the same purpose, and celebrated the feast of *Easter* the fourteenth day after the same calculation, have erred in our opinion not a little. And this have we not alleged of our own brain, yea it is known of the Jews of old, and that before the coming of Christ, and chiefly by them observed. The same may be gathered by the testimonies of Philo, Josephus, Melaus, and yet not only of them, but of others far more ancient, to wit, of both the firmnamed Agathobulus, Schoolmaster unto the famous Aristobulus, one of the seventy that were sent to translate the sacred and holy Scripture of the Hebrews unto the Gracious Princes Ptolemæus, Philadelphus, and his Father, unto whom he dedicated his Expositions upon the Law of Moses. All these in their resolutions upon Exodus have given us to understand that we ought to celebrate the feast of the Paschal Lamb proportionally after the equinoctial Spring, the first month coming between, and this to be found when the Sun hath passed the first solar section, and as one of them hath termed it, the signifer circle. Aristobulus hath added, that it is necessary for the celebration of the feast of *Easter*, that not only the Sun but the Moon also have passed the equinoctial section. Inasmuch as there are two equinoctial sections, the one in Spring, the other in Autumne, distant diametrically one from the other, and the day of *Easter* allotted the fourteenth of the month after the twilight: without all fail the Moon shall be diametrically opposite to the Sun, as ye may easily perceive in the full Moons: so the Sun shall be in the section of the equinoctial Spring, and the Moon necessarily in the equinoctial Autumne. I remember many other proofs, partly probable, and partly laid down with ancient Assertions, whereby they endeavour to persuade, that the feast of *Easter* and of Sweetbread, ought ever to be celebrated after the equinoctial space. I passe over sundry rights and arguments, whereby they confirm the will of Moses Law to be removed and done away, and the face now revealed, Christ himself, the preaching and passions of Christ are to be beheld. *Anatolius* left behind him unto the posterity, sundry Expositions and precepts of *Enoch*, shewing that the first month after the Hebrews, fell ever about the Equinoctial space. Again, *Arithmetical Introductions* comprized in ten Books, with divers other Monuments of his diligence and deep judgement in holy Scripture. *Theodore* Bishop of *Cæsarea* in *Palestina*

Anatolius Bish.
of *Laodicea* in
his books of
Easter.

Between the
10, and 20 day

In Spring
about the
eighth kalends
of April: In
Autumne about
the eighth kalends
of October.

Asia was the first that created him Bishop, and promised that he should succeed him in that See after his death, though both they governed that Church but a short while. For he passing to the synod summoned at *Antioch* against *Paulus*, came to the City of *Laodicea*, where by reason that *Eusebius* their Bishop was dead, the brethren there stayed him. After the death of *Anatolius*, *Stephanus* was the last Bishop of *Laodicea* of all them that were before the persecution, a man very famous for his Philosophy and knowledge in the Grecians discipline, yet not like affectionated towards the faith in God, as the heat of persecution in procs of time did prove, shewing this man rather a timorous and fearful person than a true philosopher. For when the Ecclesiastical affairs were like to be in great hazard under him, yet were they uphelden by God himself the Saviour of the whole world. For as soon as *Theodore* was proclaimed Bishop of that See, he expressed the true etymology of his name, and title of his office. First he practised the physick of the body, next the cure of the soul, having no peer for the courtesy of his person, sincerity of mind, compassion and care to help such as stood in need. His diligence was great about holy Discipline, and such a man he was as is described of us. At *Cæsarea* in *Palestina*, when *Theodore* had played the part of a good diligent Bishop, and ended his mortal race, *Agapius* succeeded, whom we have known to have laboured diligently, to have governed prudently, and distributed liberally, but especially to the poor. In his time also we have known *Pamphilus* a very eloquent man, in life a true philosopher, made Minister of that Church, whose life and usage if we should declare, a small volume would not suffice. Yet have we penned in a particular and peculiar volume, his whole trade of life, in what school he was trained, his wrestling and combats suffered at sundry confessions in the time of persecution, and how last of all he received the crown of Martyrdom. He was the famousst man of that time. Of the rare men of our time among the Ministers of *Alexandria*, we knew one *Pierius*: among the Bishops of *Pontus* one *Melchior*. *Pierius* was provided a spare man of life, and singular in Philosophy, spent and worn in the contemplation of heavenly things, famous for his expositions and preaching unto the people. *Melchior* whom the learned did term the honey of *Attica*, was such a man as may be counted absolute for all kind of knowledge. His rhetorical eloquence passed, and one may say that by the benefit of nature he was born a Rhetorician. And if any weigh his other knowledge and skill, and have tasted but a little thereof, besides his profound Logick, he will count him both passing witty and most fast. Whose life was also correspondent to his learning. We have known this man seven years together, for that he came to *Palestina* in the time of persecution. In the Church of *Jerusalem* after *Hymenæus* (mentioned a little before) *Zambdas* was placed Bishop: after his death *Hermion* the last of them which went before the persecution of our time, who enjoyed the Apostolick See, which unto this day is there continued. At *Alexandria* after *Maximus* who succeeded *Dionysius*, and continued Bishop eighteen years, followed *Thonas*, in whose time *Achillas* was made Minister at *Alexandria*, together with *Pierius*, and took the school of Divinity in his charge, and practised the most rare work of Philosophy, the lively conditions of Evangelical conversation. When *Theodore* had been Bishop of *Alexandria* eleven years, *Peter* came in place, and continued there twelve years, three years before the persecution, the rest of his life he led more strait and severe, but yet generally he cared for the common profit of the Church, and for this cause the ninth year of the persecution he was beheaded and crowned a Martyr.

Hitherto have we incited of the succession of Bishops, from the birth of our Saviour unto the overthrow of the Oratories, which lasted five and thirty years: now consequently the conflicts of such as manfully strived in our age for the truth, who and what men they were, as far forth as came to our knowledge, we mind to pen for the posterity to come.

Strabanus Bish.
of *Laodicea*.

Theodore a
Physician and
Bishop of *Laodicea*.

Agapius Bishop
of *Cæsarea* in
Palestina.
Pamphilus a
Martyr.

Pierius a Minister
of *Alexandria*.
Melchior Bish.
of *Pontus*.

Zambdas Bish.
of *Jerusalem*.
Hermion Bish.
of *Jerusalem*.
Thonas Bish.
of *Alexandria*.
Achillas, and
Pierius ministers
of *Alexandria*.
Peter Bishop
of *Alexandria*
beheaded.

THE EIGHTH BOOK OF THE ECCLESIASTICAL HISTORY OF

Eusebius Pamphilus Bishop of Caesarea in Palestina.

CHAP. I.

Of the peace and prosperous success of Christian affairs, before the persecution raised by Dioclesian.

The Greek begins with a Proeme, and nor with a Chapter. Eusebius now beginneth the History of his time.



Dorotheus. Gorgonius. * Chap. i. in the Greek.

An. Dom. 301. Periturus the Captain persecuted the foulers in Camp

He succession of Bishops from the Apostles unto our time, we have hitherto comprised in the seven former Books; in this eighth Book presently in hand, we purpose to pen unto the posterity, the famous acts worthy of memory, done in these our days. And even here let our preamble enter into his purpose. How great, and what manner of glory and liberty, the doctrine of piety due unto Almighty God, preached in this world by Christ, hath obtained before the persecution of our time, among all mortal men both *Grecians* and *Barbarians*: it requireth a greater labour to declare, than easily for the worthiness thereof may be accomplished of us. We have sufficient tokens thereof, in that the clemency of the Emperors towards the Christians was so increased, to whom also they committed the Government of the *Gentiles*, and for the great favour they bare to our doctrine, they granted liberty and security to the professors of Christian Religion: What shall I say of them, who in the very Palace of the Emperors, and in the presence of Princes lived most familiarly? which esteemed of their Ministers to highly, that they granteth them in their presence freely to deal in matters of Religion, both by word and deed, together with their wives, and children, and servants: and not only this, but also permitted them to glory and boast of the liberty of their faith; whom also they deemed worthy of more credit, and far better estimation than their fellow servants. Of which number *Dorotheus* was one among all the rest best accepted, and best trusted, for which cause he was in the greatest credit with Princes and Prefidents, and with him also the renowned *Gorgonius*, * and as many other together with these as have been honoured and revered for the glad tidings of the Kingdom of Heaven. After which sort a man might then have seen the Bishops of all Churches in great reverence and favour among all sorts of men, and with all Magistrates. Who can worthily describe those innumerable heaps and flocking multitudes throughout all Cities and famous Assemblies, frequenting the places dedicated unto prayer? Because of which circumstances, they not contented with the old and ancient buildings (which could not receive them) have throughout all Cities builded them from the foundation wide and ample Churches. These things thus prevailed in process of time, and daily increased far and nigh, so that no malice could intercept, no spitefull fend bewitch, no wight with subtil flight, hinder at all, as long as the divine and heavenly hand of God upheld and visited his people, whom as yet he worthily accepted. But after that our affairs through too much liberty, ease and security, degenerated from the natural rule of piety: and after that one pursued warfare with open contumely and hatred: and when that we impugned our selves by too other than our selves, with the armour of spite, and sharp spears of opprobrious words, so that Bishops against Bishops, and people against people, raised sedition: I tell of all, when that cursed hypocrite and dissimulation had (swum even to the brim of malice, the heavy hand of Gods high judgment, after his wonted manner (whilest as yet the Ecclesiastical companies assembled themselves nevertheless) began softly by a little and a little to visit us, so that the persecution that was raised against us took his first original from the brethren which were under banner in Camp. Whom as we were touched with no sense or feeling thereof, neither went about to pacify God, we heaped sin upon sin, thinking like careless Epicures, that God neither cared, neither would visit our sins. And they which seemed our Shepherds, laying aside the rule of piety, practised contention and schism among themselves, and

and whilst they aggravated these things, that is, contention, threatenings, mutual hatred and enmity, and every one proceeded in ambition much like tyrants; I say, then the Lord, according to the saying of *Jeremy*, *Made the daughter Zion obscure, and overthrew from above the glory of Israel, and remembered not his foot in the day of his wrath. The Lord hath drowned all the beauty of Israel, and overthrown all his strong holds.* And according unto the Prophecies in the *Psalms*: *He hath overthrown and broken the covenant of his servants, and prophesied by Sanctuary, casting it on the ground, by the overthrow of his Churches.* He hath broken down all his walls, he hath laid all his fortresses in ruine. All they that passed by spoiled him, and therefore he is become a rebuke unto his neighbours. For he lifted up the right hand of his enemies, and turned the edge of his sword, and aided him not in the time of battel, but caused his dignity to decay, and cast his throne down to the ground, the days of his youth shortened, and above all this he covered him with shame.

CHAP. II.

How the Temples were destroyed, holy Scripture burned, and the Bishops ill intreated, and of the purpose of Eusebius in this Story.

Al these aforesaid were in us fulfilled, when we saw with our eyes the Oratories overthrown down to the ground, yea and the very foundations themselves digged up, the holy and sacred Scriptures burned to ashes in the open market place, and the Pastors of the Churches, some shamefully hid themselves here and there, some other were ignominiously taken and derided of the enemies, and according unto another Prophecy, *Shame is poured upon the faces of their Princes, he made them wander in the crooked and unknown way.* Yet is it not our drift to describe the bitter calamities of these men which at length they suffered; neither is it our intent to record their diffention and insolency, practised among them, before the persecution, but only to write so much of them, whereby we may justify the divine judgment of God. Neither have we purposed to mention them which were tempted sore with persecution, or altogether suffered shipwrack of their salvation, and willingly were swallowed up in the deep gulfs of unconstant waves, but only to graff in our History such things as first of all may profit our selves, next the posterity in time to come. We will proceed then, and paint forth the happy combats of the blessed Martyrs.

CHAP. III.

Anecdotal of certain Imperial Edicts against the Christians. The constancy of certain faithfull persons. The beginnings of the Churchly slaughter.

It was the 19th year of *Dioclesians* reign, and the moneth *Dyspros*, after the *Romans, March*, the feast of *Easter* then being at hand, when the Emperors proclamations were every where published, in the which it was commanded: That the Churches should be made even with the ground, the holy Scriptures by burning of them should be abolished, such as were in honour and estimation should be contemned, and such as were of families, if they retained the Christian Faith, should be deprived of their freedom. And such were the contents of the first Edict. But in the proclamations which immediately followed after, it was added: That the Pastors throughout all Parishes, first should be imprisoned, next, with all means possible, constrained to sacrifice. Then I say, then, many of the chief Governors of the Churches enduring (and that cheerfully) most bitter torments, showed examples of most valiant and noble conflicts: many others fearing for fear, at the first onset were quite discouraged: all the rest tried the experience of sundry ornaments: one scourged from top to toe: another tortured and lanced with more intollerable pain: some failed of the purpose: and some other were found constant and perfect: one was drawn to the foul and filthy sacrifices, and dismissed as if he had done sacrifice, whereas in very deed he had not: another when he had neither approached nor touched ought of their detestable offerings, and such as were present affirmed, that he had sacrificed; departed with bluncheon, silently suffering this false accusation: another half dead, was born away, being thrown of them for dead. Again, there were some prostrate upon the pavement, trampled and tugged all along by the feet, and recounted for sacrificers. One reclaimed, and with a loud voice denied that ever he sacrificed: another lifted up his voice, and confessed himself to be a Christian, and gloried in the faith of that gladfom title: another again protested, that he had neither sacrificed, nor ever would do sacrifice. These were beaten on the

Lam. 2.

Psal. 89.

Churches overthrown. Scriptures burned. Bishops persecuted. Psal. 107.

An. Dom. 306. The persecution under Dioclesian waxed hot, whereas these cruel Edicts were every where proclaimed.

face and buffeted on the cheeks, their mouths were stopped by the soldiers hands, an whole band being appointed for the purpose, which violently thrust them out at the doors. So the enemies of the truth triumphed, if at least wight they might but seem to bring their purpose to effect. But their purpose prevailed not against the blessed Martyrs of God, whose conflicts no tongue can sufficiently declare.

Chap. 3. in the Greek.

CHAP. IV.

Of the Persecution first raised by Veturius the Captain against the Christian Soldiers, at the beginning privately, afterward openly.

The policy of Satan's messengers.

* Chap. 4. in the Greek.

THere are many to be seen which bare singular good will and affection to the service of Almighty God, not only in the time of persecution, but long before, when peace prevailed. For of late, May of late, at the first the chief Governor starting up, as it were, out of a profound drunkenness, levelled at the Church privily and obscurely, (since the time which passed after the reign of *Dacius* and *Valerianus*) and waged battle with us, not suddenly, but first assailed only the Christians which were in Camp. By this means he thought he could easily snare the rest, if that first be conquered these. And here might you see many of the soldiers desirous to lead a private and solitary life, fearing they should faint in the service of Almighty God. For when the Captain (whoever he was) first went about to persecute his host, and to try and sit as many as were brought unto him throughout every Ward, and to give them in choice either to obey and enjoy their dignity, or to resist, and of the contrary be deprived; many of the soldiers which were of the Kingdom of *Christ*, without any delay or doubt, preferred the Faith of *Christ* before the favour and felicity they seemed to enjoy. And now one or two of them very heartily not only contemned their dignities, but also endured bitter death for their constancy in the service of God, because that the Captain as yet exercised his malice by little and little and though he durst shed the blood of a few innocents, yet staggered he at the multitude of believers, fearing (as it is most like) suddenly to give battle unto all, and that universally. * But when he took in hand more manifestly to persecute the Church of God, it cannot be told or expressed with tongue, how many, and what manner or sort of Martyrs were to be seen throughout all Cities and Villages.

CHAP. V.

A noble man of Nicomedia rent in pieces in the presence of many: the Wicked Edict of the Emperor published against the Christians.

One of *Nicomedia*, no obscure person, but according unto the account of the world, of great nobility, who, as soon as the Edict against the Churches of God was published in *Nicomedia*, being moved with zeal to Godwards, and fervency of faith, took into his hands, and tare in pieces the profane and most impious Proclamation, passed to an open and publick post, in the presence of both the Emperors, and of him which among the rest was most honourable, and was the fourth person in the Empire. But he which first practised this noble act, endured (as it is most like) the penalty of so bold an enterprize, retaining a valiant and invincible mind unto the last gasp.

CHAP. VI.

The Martyrdom of certain Courtiers in Nicomedia, with others both there and in other places.

All the renowned men that ever were either of the *Grecians* or *Barbarians*, commended for noble prowess and fortitude, are not to be compared to the divine and famous Martyrs of this our age. I speak of them, who, together with *Dorotheus*, being the Emperors pages, in chiefest credit with their Lords, and were no less unto them than dear and natural sons, yet counted they those reproaches, calamities, and new-found torments for the truth in *Christ*, greater riches than the glory and pleasure of this present life. Of these for examples sake, I will propound one, with the end he made, that the Reader may conjecture by his hap what befell unto the rest. One of the aforesaid noble men was brought forth at *Nicomedia* into the open Assembly, and enjoyed to sacrifice, who stoutly refusing, commandment was given that he should be hoisted up on high naked, and his whole body to be scourged, and the flesh rent in pieces with the lash of the whip,

whip until he being overcome should be enforced to yield unto their sacrifice. When that he had endured these torments, and persisted constant, and the bones lay all bare, they pour vinegar mixed with salt into the festered wounds and bruised parts of the body. When he had overcome also these torments, and rejoiced greatly thereat, a Greedivon with hot burning coals is prepared, and that which remained of his body, was laid thereon to be broiled, a flow fire being made under, to consume it by little and little, lest death should quickly deliver him of his pain. So that they which had the charge of the fire, would release him of no part of his pain, unless he promised to yield in the end unto the Emperors Decree. But he holding fast his former opinion, overcame them, and yielded up the ghost in the midst of those torments. So valiant (as you hear) was the Martyrdom of one of the Emperors pages, correspondent unto his name, for he was called *Peter*. These things which happened to the rest were nothing inferior to these, the which, according to our former promise, we will leave untouched, adding only this to that which went before, how that *Dorotheus* and *Gorgonius*, with many others of the Emperors family, after sundry torments, ended their lives on the gallows, and bare away the garland of victory. At this time also *Anthemius* Bishop of *Nicomedia* beheaded for the Christian Faith, and with him a great multitude of Martyrs. For I was not how in the Emperors Palace at *Nicomedia*, some part of the house was all on fire, and when the Christians were taken in suspicion to be the authors thereof, by the Emperors commandment the whole troop generally of all the godly there at that time was executed, whereof some with a sword were beheaded, some others burned with fire: where also by the secret and divine Providence of God (as the report goeth) both men and women skipped and leaped into the flaming fire. Another company the sergeants sent in a boat, and threw into the deep sea. The Emperors pages, after their death decently buried, and reeling in their graves, were dugged up, and by the commandment of their Lords cast into the sea, lest any adored them in their sepulchers, and took them for gods, as they dreamed of us. And such were the practices in the beginning of the persecution at *Nicomedia*: But in a while after, when that some in the region called *Melitis*, and again some others in *Syria* were found ready to rebel, the Emperor commanded all the Palatours throughout every Church to be imprisoned and kept in hold. The spectacle of the practices was so cruel to behold, that it exceeded all that thereof may be spoken. Infinite multitudes were every where inclosed, and the prisons of old appointed and ordained for murderers, diggers up of sepulchers, and riflers of graves, were then replenished with Bishops, Ministers, Deacons, Readers and Exorcists, so that there was no room in the prison for such as were condemned for heinous offences. Again, when the former Edicts had taken place, there followed others, by virtue of which, such as sacrificed were set at liberty, and such as refused were commanded to be tormented with a thousand kind of torments. But who is able here also to number the multitude of the Martyrs in all places? specially throughout *Africa*, and among the *Moors*, throughout *Thebais* and *Egypt*, from whence passing into other Cities and Provinces, they suffered glorious martyrdom.

CHAP. VII.

The constancy of certain Martyrs, devoured of wild beasts in Palestine and Phœnicia.

WE have known divers of these to have flourished in *Palestina*, and some others in *Tyrrus* of *Phœnicia*, whose infinite stripes who would not be amazed to behold? And in their stripes marvellous constancy, and after their stripes their fudden bickering with ravening bealls, and in that bickering their valiant courage in withstanding the force of fierce Libbards, the rage of Bears, of wild Boars and Bulls, provoked with hot burning irons? At the doing of all which we were present our selves, and saw with our eyes the divine power of our Saviour *Jesus Christ* (for whose sake they suffered these things) present and manifestly aiding these Martyrs. Neither durst these ravening beasts, of a long time draw nigh, and approach unto the bodies of the blessed Saints, but ranged about, and devoured such as fer them on without the ring, touching by no means among all the rest the blessed Champions; though their bodies were bare, though they provoked them with the stretching forth of their hands, as they were commanded. And if sometime violently they fell upon them,

N 2

Brute beasts spared such as men would not spare.

Peter the Emperors page after sundry torments broiled to death.

Dorotheus hanged.

Gorgonius was hanged.

Anthemius Bishop of *Nicomedia* beheaded.

A certain number beheaded.

A certain company burned.

A number drowned.

The dead digged up.

All prisons were filled with Christians.

The constancy of a young man.

Five Martyrs after sundry torments beheaded and thrown into the seas.

they retired back again, as if they had been repelled by divine power from above: which continuing a long time, brought great admiration unto the beholders. When the first beast ranged about to no purpose, the second and third beast were let loose at one and the same Martyr. The sufferance of those Saints was to be wondered at, and their constancy firm and immovable in their fresh and green bodies. For then might a man have seen a young stripling under twenty years of age, standing still without any holding, stretching forth his hands in form of a cross, making earnest supplication unto God with a settled and immovable mind, not wagging himself at all, or pointing any whither from his standing place, yea though the Bears and Libbards breathed out present death, and were now ready to tear his flesh in pieces with their teeth, yet I wot not how, as if their jaws had been glued together, they recoyled back again. Again, ye might have seen others, in number five, thrown at the feet of a fierce Bull, which tossed into the air, and tore in pieces with his horns such as stood without the ring, and left them as dead: only the holy Saints he had no power to hurt with his furious and cruel threats, though he threw up the earth with his feet, and fanned the air with his horns, though he was provoked to fierceness with searing irons, and fumed out present death, yet by the divine providence of God he was pushed back. When this beast could nothing prevail against the holy Martyrs, others were let loose: at length after sundry bitter torments and violence of wild beasts, all were beheaded, and in stead of still earth and quiet sepulcher, they were thrown into surging waves of the Seas.

CHAP. VIII.

Of the Martyrs in Egypt.

THE like bickering had they of *Tyrus in Egypt*, the which they suffered for the service of God. Then wouldst thou have marvelled at their Martyrdoms, suffered upon their own native soil, where infinite both men, women and children, for the salvation procured by our Saviour Jesus Christ, contemning this transitory life, have endured sundry kinds of torments: Whereof some after maiming, racking and scourging, and thousands of other vexations (horrible to be heard of) were burned to ashes, others drowned in the Seas, others manfully laid their necks to the block, others hanged on the gallows, some as heinous offenders, some other far worse, tied to the tree with their heads downward, and so long beset with a watch till famine had bereaved them of their lives.

CHAP. IX.

The constancy of the Martyrs throughout Thebais.

Martyrs in Thebais, their skins razed and scorched, tied by the one leg, and their head downward. Hanged upon boughe. 10 Martyrs. 20. 30. 60. 100. Some burned. Some beheaded.

BUT no speech can sufficiently declare the punishments and torments endured of the Martyrs throughout *Thebais*, having their bodies torn in pieces with shels of Sea-fish, instead of the talons of Beasts, the women tied by the leg were lifted into the Air, and their heads downwards, with a certain Engine of wood, and there hanged all bare and uncovered, yielding unto the beholders a foul, filthy, cruel and unnatural spectacle. Again, others ended their lives upon boughs and branches of Trees. They linked together with certain instruments, the tops of the boisterous and mightier boughs, and tied them unto either of the Martyrs thighs, afterwards loosing the boughs to spire and spring into their growing place, suddenly rent asunder the members of their bodies, for which purpose they invented this pain. All these mischiefs continued not a few days, or for a short space, but the term of many years. Sometime more than ten, some other time more than twenty were executed, one while not under thirty, another while welnigh three-score. Again, at another time, an hundred in one day, of men, women, and very young children, after the bitter taste of sundry kinds of torments, were put to death. We our selves, being then present at the execution, saw with our eyes a great multitude, whereof some were burned, others beheaded, until the sword became blunt, and the tormentors wearied, so that others came in place, and executed by turns. Where we beheld also the noble cheer and countenance, the divine power and valiantness of mind, in such as builded their Faith on Jesus Christ our Saviour. As soon as the sentence was pronounced, and judgment given upon the former, they stepped forth others and stood at the Bar, protesting their Faith, and publishing themselves to be Christians, not fearing at all the bitterness

ness of manifold and sundry torments, but with invincible minds, laying their whole trust and confidence upon God, joyfully, merrily and cheerfully took the last sentence of condemnation, singing Psalms and hymns, and thanksgiving unto God, even to the last gasp. These were truly to be wondered at: but those were especially to be admired, who being renowned for their riches, nobility, honour, eloquence and Philosophy, yet preferred before all these, the piety and faith in our Lord and Saviour Jesus Christ: of which sort *Philoromus* a Governor of *Alexandria* of no small account, put in trust with weighty matters of the Empire, being guarded after the *Roman* dignity and honour, with a troop of four diers to his train, was daily sifted and examined. Such a one also was *Phileas* Bishop of the people of *Thmmita*, a famous man for the politick government of his Country, for the oversight of the publick Lyurgies and study of Philosophy. These men though they were increased of many their kinsfolks, and otherwise their familiar friends, of many of the chief Rulers, and last of all of the Judge himself, that they would tender their own case, that they would consider their calling, that they would pity their wives and children: yet could not they for all the perswasion of such great personages, be brought (by preferring this present life) to contemn the faith of Christ, and to renounce his Laws, but with constant and philosophical minds, yea rather divine, enduring all the threats and contumelies of the Judge, ended their lives with the losing of their heads.

CHAP. X.

The testimony of Phileas touching the constancy of the Martyrs of Alexandria; and the cruelty of the enemies.

FORasmuch as we have said that *Phileas* was famous for his skill in profane literature, let him be brought a witness of himself to declare what he himself was, and withall what Martyrdoms hapned in his time at *Alexandria*, who will describe the same more exactly than we use to do, which we will take out of his own words, writing unto the *Thmmitians* in this manner: Forasmuch as all these things are published in holy Scripture, for patterns, examples and monuments for our learning: the blessed Martyrs which lived among us, lifting up the eye of their mind, and beholding with clear sight the universal God, settled their minds to endure any kind of death for the service and Religion due unto God, and held fast their vocation, knowing that the Lord Jesus for our sake took the nature of man upon him, to the end he might cut off wholly all sin, and aid us to enter into ever-lasting life. For he thought it no robbery to be equal with God, but made himself of no reputation, taking on him the form of a servant, and was found on his shape as man. He humbled himself, and became obedient unto the death, even the death of the cross. Wherefore the blessed Martyrs of God reposed Christ in their breast, being desirous of more excellent gifts, endured not once but some of them twice all pain and punishment that could be invented, and all the threats of souldiers practised against them either by word or by deed, with an invincible courage, excluding fear, by reason of the fulness of love, whose manhood and valiantness in all their torments, what man is able with mouth to expresse? And because it was permitted and lawful for every man to torment them as him pleased best: some smote them with clubs and cudgels, some with sharp twigs, some with whips, some with leathern thongs, some other with whip-cord. The spectacle was pitifull, both for the variety of torment, and superfluity of malice. Some with their hands tied behind them were stretched along, and racked in every joint throughout the body, and as they hung and lay in the Rack, the tormentors were commanded to torment all their bodies over: not plaguing them as thieves are commonly handled with the only renting of their sides, but they had the skin of their bellies, and their flanks, and of their eye-lids razed all off with rugged hoofs, with the talons and claws of wild beasts. Some were seen to hang by the one hand at an hollow vault, and to endure that way far more bitter racking of the joynts and members of the body, some were tied to pillars: and their faces writhed backward to behold themselves, their feet standing them in no stead: but they violently wagging by the weight and poise of their bodies, were thus grievously tormented, by reason of their stretching and hard binding in bonds. This they suffered not only while they were examined, and whilst the President dealt with them, but throughout the whole day. And when that be passed from the former unto the latter, he gave his Ministers charge to oversee them behind, if that peradventure any of them being overcome with the grievous torments, did yield. He commanded also if that any were in danger of death by reason of cold; that their fetters and bonds

Philoromus Governor of *Alexandria* beheaded. *Phileas* Bishop of *Thmmita* beheaded.

Phileas Bishop of *Thmmita* writeth this Epistle out of prison unto his flock. Phil. 2.

1 John 4:

Should speedily be released, and they so be laid on the ground, to be lugged and trailed all along, to get them beat. They had not ~~one~~ sparkle of compassion on us, but thought of duty they should thus be afflicted, and furiously rage against us, as though we had been no living creatures. Wherefore our adversaries invented this second pain, and added it to the former punishments. After stripes they were laid in the stocks, and their feet stretched four spaces or holes ~~under~~, so that of necessity they must lie on their backs, and having no feeling of their bodies by reason of the wounds which the stripes printed in their members. Others being thrown along upon the pavement, lay pained in the dust in extreme pain, a more piteous and lamentable spectacle unto the beholders than the torment it self bearing in their bodies divers wounds diversly invented. The case standing thus, some died in torment, and comforted the adversaries with their patience: some half dead and flung in prison, after a few days died of their pain: the rest by careful provision were comforted, and after certain continuance of imprisonment, became more constant. When they had given them in choice, either to touch the detestable sacrifice, and so be at ease, and enjoy among them their cursed liberty, or not to sacrifice and change life for death, with all speed voluntarily they embraced death. For they were skilfull in those things which concerned them in holy Scripture. He that sacrificeth to strange gods (saith he) shall be rooted out from among the people; and, Thou shalt have no other gods but me. Such are the words of a true Philosopher and godly Martyr, which he wrote from prison to his Parishioners afore the Judge pronounced the sentence of condemnation upon him, rehearsing unto them the state he stood in, provoking them to march forwards, and to hold fast the profession of faith in Christ after the death, which was then at hand. But to what end do I use many words, and alledge the conflicts of the blessed Martyrs throughout the world, invented one after another, especially of them which were purified to death, not after the publick Laws, but with deadly hatred?

CHAP. XI.

How a Whole City in Phrygia with the inhabitants thereof was burnt to ashes, and of Audaetus the Martyr.

When the souldiers had besieged a City in Phrygia wholly inhabited of Christians, and compassed in both men, women and children which called upon the name of the Lord, they set all on fire, and burned them to ashes. For with one consent all the inhabitants thereof, the Lieutenant, the Captain, the whole Senate, and the people, every one protested themselves to be Christians, and could by no Edicts be brought to adore Idols or carved Images. And there was also another renowned for Roman dignity, whose name was Audaetus, by lineage coming of a noble house in Italy, and for his virtue in great credit with the Emperors, so that he governed with great wisdom and uprightnesse the Commonwealth, and weightiest matters of the Empire: but above all, he was famous for Religion and Faith in Christ, so that in the administration and governing of the Commonwealth he endured torment, and was crowned with Martyrdom.

CHAP. XII.

Of the Regions and Countreys where the Christians were martyred, and the savagenesse of tyrannical Heathen towards the faithfull.

To what end shall I by name recite the rest, or rehearse the multitude of men, or describe the sundry torments of famous Martyrs? whereof some were beheaded, as it happened in Arabia: some tormented with the breaking and bruising of their legs, as it happened in Cappadocia: some hanged by the feet and their heads downwards with flow fire set under, and smothered to death with choking smoke, as it happened unto the brethren in Mesopotamia: some others had their nostrils slit, their ears bored, their hands maimed, their members and parts of their bodies drawn asunder and unjoynted, as it happened at Alexandria. To what end shall I renew the memory of them which were burned at Antioch, hot burning coals laid under, not quickly to dispatch them, but with lingering pain to torment them? And of others which chose rather to burn their hands, than they would touch their abominable sacrifices, the experience whereof some going about to avoid, before they were apprehended and fallen into the hands of their adversaries, threw themselves down headlong from the

top

tops of houses, and thought better so to prevent death, than to sustain the torments of their malicious enemies. A certain matron also renowned for her virtue and integrity of life, and among all them of Antioch, famous for her great riches, noble lineage and estimation, had brought up two daughters, that were Virgins, in the fear of God, which passed all other in brightness of beauty and youthfully comelines. These, because they were greatly spited and envied, though they hid themselves, yet they were found out, and when at length with much ado they understood of their being among forrainers, they cried them to appear with speed at Antioch in their proper persons, and beset the place of their abode with a band of souldiers, compassing them as it were with a net. This matron seeing her self and her daughters plunged in great perill, by no means possible to be avoided, pondered with her self the punishments ensuing: and the which was most grievous of all, the abusing of their bodies the adomished in no wise to be suffered, no, nor once to sink into their ears; and said further, that if they committed their souls as bond slaves unto Satan, it were a thing more intolerable than any death or destruction: yet there remained one remedy for all, and that (said she) was to flee unto the Lord for refuge. After deliberation, with uniform consent they laid down what was to be done, they apparelled themselves gorgeously, and took their journey towards Antioch. In the midst of the way, when their guard severed themselves as about to serve nature, they cast themselves into the floods that flided thereby and drowned themselves. These Heathen Idolaters threw into the sea another couple of Antiochian Virgins, renowned for all virtues, true sisters, of noble lineage, of good life, of tender years, of goodly beauty, of honest minds, of godly conversation, of wonderful disposition, as though the earth could no longer bear them. Such were the tragedies at Antioch. In Pontus they suffered punishments horrible to be heard of, whose fingers of both hands were pricked under the tender nails with sharp quills: others had hot boiling lead poured on their backs, the most necessary members of their bodies maimed: others endured shameful intolerable, and such torments as may not be told, in their privy members, and in the secret bowels of their bodies, such as these noble and lawfull Judges excoigated, for tokens of their sharp wit and deep wisdom. Daily also they found out new torments, contending one with another who should excel in spitefull inventions and additions of torment. This calamity was extreme and out of measure cruel. And whereas thenceforth they despaired of increasing their mischief, and now were wearied with slaughter, and given their fill of bloodshed, voluntarily they mitigated their rage, they practise courtesie: their pleasure (forsooth) is henceforth to punish with death no longer. It is not requisite (say they) that the Cities should be stained with blood, issuing out of our own bowels, that the most noble Empire of the Caesars should be blemished and defamed with the title of cruelty, the Emperor himself being well known for clemency and benignity, yea rather the gracious goodness and clemency of the Emperors highness is to be stretched forth and enlarged towards all men, that they be no more punished with death. They deemed their cruelty awfaged, and the Emperors clemency to shine, in that they command our eyes to be plucked out, and the left leg to be unjoynted. Such was their clemency and mitigation of cruelty toward us. Wherefore by reason of this cruel courtesie, it may not be told what number and infinite multitude of men having their right eyes pulled out, and the empty places seared with hot burning irons, their left leg sawed off in the hams, and feared likewise, were condemned to the quarries and mines throughout the Provinces, to the digging of metals, not for commodity and profits sake, but for affliction and misery. And besides all this, they were led forth to sundry kinds of torments which may not be rehearsed, whose valiant acts also cannot be described. When the holy Martyrs shined throughout the world in these their afflictions, the beholders wondered at their patience and noble courage: and not without cause, for, they exprefsed and shewed forth unto the world, special and manifest signs of the divine and unpeakeable power of our Saviour working by them. It were too long, yea impossible to number them all by their names.

CHAP. XIII.

Of the famous Bishops and Ministers which were martyred.

Toucing the chief Rulers of the Churches, and them which were crowned Martyrs in most famous Cities, Anthymus Bishop of Nicomedia was beheaded, and crowned the first Martyr registered in the Catalogue of the Saints in the Kingdom of Christ. Of them which suffered at Antioch, Lucianus Minister of that Congregation, leading a virtuous life, preach-

A matron of Antioch together with her two daughters drowned themselves, rather than their bodies should be abused of the torment.

The Ethnicks drowned two Virgins of Antioch. Martyrs in Pontus.

The Ethnicks pulled out the right eyes, seared the empty place, sawed off the left leg of the Christian, seared their hames, condemned them to the mine-pits: all this they counted a gracious pardon.

Anthymus Bish. of Nicomedia beheaded. Lucianus a Martyr.

Tyrannion Bish.
of Tyrrus was
drowned at
Antioch.
Zenobius of Si-
don scourged
to death
Silvanus Bish.
of Emisa torn
of wild beasts.
Silvanus Bish.
of Gaza be-
headed.
39 beheaded.
Felix and Ni-
las Bishop of
Egypt burned.
Pamphilus.
Peter Bishop
of Alexandria.

preached at Nicomedia in presence of the Emperor the celestial Kingdom of Christ, first unto us in exhortation by way of Apology, afterwards in writing unto the posterity. The most famous Martyrs of Phœnicia were the godly Pastors of the reasonable flock of Christ: Tyrannion Bishop of Tyrrus, Zenobius Minister of Sidon, and Silvanus Bishop of Emisa, who, together with others in Emisa, was thrown to feed wild beasts, and is received into the company of Martyrs. The other two, both at Antioch glorified God by their patient deaths: Tyrannion buried in the bottom of the sea, and Zenobius an excellent Physician after scourging and bitter torment died most constantly. Amongst the Martyrs in Palestine, Silvanus Bishop of the Churches of Gaza was beheaded, together with nine and thirty others which were committed to the nine-pits in Phenos. In Egypt Pelem and Nylus Egyptian Bishops were burned to ashes. And here let us remember the renowned pillar of the parish of Caesarea, Pamphilus the elder, and the famous Martyr of our time: whose life and noble acts we will at time convenient declare. Of them which at Alexandria throughout Egypt and Thebais suffered martyrdom, the most famous was Peter Bishop of Alexandria, a pattern of piety in Christ unto the godly Pastors, and together with him, Faustus, Didimus and Anomius, Ministers and perfect Martyrs of Christ. Also Phileas, Hefychius, Pachymius and Theodoratus, Bishops of the Churches in Egypt: and besides these, infinite other famous men, whose names are well known in the Congregations throughout that Region. It is not our drit to describe the conflicts of such as strived throughout the world (we leave that for others) neither exactly to paint forth unto the posterity all that happened: but only the things we saw with our eyes, and were done in our presence,

CHAP. IX.

*The state of the Roman Empire before and after the persecution.
And of the Reign of Constantine.*

As long as the
Emperors did
not persecute
the Church, so
long did their
Empire pro-
per.
* Anno Domini
307. (Eusebius
Chron.) Dic-
tation toge-
ther with
Maximinian
having reigned
twenty years,
deposed them-
selves, and li-
ved a private
life.
Constantine
and Maxi-
minian rule the
Empire.
Constantine di-
eth at York in
England, Anno
Domini 310.
Constantine
Magnus was
proclaimed,
An. Dom. 311.

Unto that which went before I will annex the recantation or disannulling of the things practised against us, yea from the beginning of the persecution, which I suppose very profitable for the Reader. Before that the Roman Empire waged battel against us, in the space the Emperors favoured us, and maintained peace, it may not sufficiently be declared, how prosperously the Commonwealth flourished and abounded with all goodnesse, whenas the chief Magistrates of the publick well passed the 10th and the 20th year in solemn Feasts and celebrated gratulations, in times of most gorgeous and glorious renown, with constant and immovable peace. Whenas their Empire after this sort increased without offence, and daily was enlarged, they had no sooner removed peace from among us, but they stirred up such battels as could not be reconciled. Not fully two years after this hurtfulness, there was such a change hapned unto the whole Empire, which turned all upside down. * For no small disease overtook the chief of the foresaid Emperors, and bereaved him of his wits, wherefore together with him which was second person in honour, he embraced the popular and private life. These things then being not fully ended, the Empire was withall divided into two parts, the which was never remembered to have come to passe before that time. Not long after Constantine the Emperor, passing all others throughout his life time, in clemency and goodnesse towards his Subjects, singularly affected towards Gods Word, ended (according unto the Law of Nature) the common race of his mortal life, leaving behind him his natural son Constantine Emperor and Caesar to supply his room, and was first reserved of them into the number of the gods, enjoying after his death all imperial honour and dignity due to his person. In his life he was the most benigne, and of most bountifull Sovereignty among all the Emperors: who alone of all the Emperors in our time governed most graciously and honourably during the whole term of his Reign, shewing humanity and bountifullness unto all men, no partaker by any means with any presumptuous sedition raised against us, he guarded the godly about him in security without sentence of guilt, and without all contumely, he destroyed no Churches, he practised no impiety that might be prejudicial to our Religion, he obtained a blessed life, and an end thrice happy, he being Emperor alone, ended, this life both gloriously and peaceably in presence of his natural son and his successor, who also was most prudent and religious. His son Constantine being proclaimed full Emperor and Caesar by the Army, and long before by God himself the universal King, became a follower of his fathers piety in Christian Religion. And such a one was he. But Licinius while these things were a doing, by common consent of the Potentates was also created Emperor, and

and Augustus. Which thing grieved Maximinus very sore, who unto that time was alone called Caesar of all men, who also being tyrannically disposed, violently of his own mind invaded the Empire, and intitled himself Augustus. And being attainted of treason, and found to have conspired the death of Constantine, and after deposition to have aspired again unto the Imperial Scepter, died a most shamefull death. He was the first whose titles, pictures, with all that seemed to shew forth his honour, were overthrown, for no other than the Arms of an Emperor that was most profane and impious.

CHAP. XV.

The dissimuled love of Maxentius towards the Christians, his horrible offences and cruelty.

His son Maximinus which exercised tyranny at Rome, in the beginning of his reign dissolved our Faith egregiously, creeping into credit by flattering the people of Rome, and therefore he commanded his commonalty to cease from persecuting the Christians, whereby he might pretend a shew of piety, and seem tractable and more benign than his ancestors were before him. But in process of time he was not indeed found the same which men took him for, and hoped he would be, for he fell into all kind of enormities, omitting no heinous offence, how detestable and lascivious soever it were, unassayed committing adultery and all kind of leud wantonness, sending home again unto their husbands the loving spouses and lawfull wives, taken from them by force, after he had ignominiously abused them. And these presumptuous practices he exercised not only upon the obscurer sort, but dealt thus opprobriously with the most renowned of the Roman Senators. Wherefore all, both high primars, and inferior people, trembling for fear of him, were oppressed with his intolerable tyranny, yet neither by silence, neither by suffering this grievous servitude, could they be free from the bloody slaughter and imbrued murder of this tyrant. Upon light occasions sundry times delivered he the people unto the soldiers which were in compels to be slain, and an innumerable multitude of the Roman people in the midst of the City, he offered to the sword and spears not of Barbarians and Scythians, but of his proper soldiers. It may not be recited what slaughter of Senators he procured, craftily seeking after their substance, of whom an infinite number he executed for sundry causes and fained crimes. This was the drift and mark this mischievous tyrant shot at. He applied himself unto the study of Magical arts. For enchantment, he opened and ript the bowels of burdened women great with child; he searched the intrails of new born babes, he slew lions, and after a secret manner conjured Devils, and endeavoured to withstand the wars then approaching. For he fully determined with himself to be crowned conqueror by means of these arts. This Maximinus therefore practising tyranny at Rome, oppressed the Commonalty with such heinous offences as may not be told, so that they were pinched with so great penury of necessary victual, as the like cannot be remembred in this our age to have happened at Rome.

CHAP. XVI.

The cruel behaviour of Maximinus in the East, and of Maxentius at Rome, and elsewhere in the West.

Maximinus the Eastern tyrant of a long time used means to conceal his malice against his brother, and his secret friendship towards the Roman tyrant, but in the end he was espied, and suffered punishment due to his desert. It was wonderful to see how he committed things alike and correspondent unto the practices of the Roman tyrant, nay he far passed him in malice and mischief. The chiefest Inchanters and Magicians were in great credit with him, and because he was a man very timorous, and wonderfully rooted in superstition, he highly esteemed of the erroneous worship of Idols and Devils. Without Southsaying and answers of Oracles he durst not move, no, as it is commonly said, not the breadth of a nail, for which cause he persecuted us without intermission, and more vehemently than his Ancestors before him. He erected Temples throughout every City, the idolatrical worship of long time defaced and overthrown, he carefully restored again, and published by Edict that Idol-priests should be ordained throughout all Countries and Cities. Besides this he appointed in every Province one for high Priest, of such as were counted famous

Chap. 14. after
the Greek.

Maximinus the
son of Maxi-
minus a tyrant
of Rome.
Flattery.
Cruelty.

Lechery.

Tyranny.

Extortion.

Sorcery.
Inchantment.

Chap. 15. after
the Greek.

Maximinus
hypocrite.

Superstition.

Persecution.

Idolatry.

Oppression.

Prodigality.

Drunkennesse

Surfetting.

Lechery.

The tyrant
could not
overcome the
Christians.A chaste ma-
tron of Alex-
andria con-
founded the
tyrant, where-
fore she was
exiled, and her
confiscated.A matron of
Rome slew her
self rather
than Maxi-
minus should
abuse her.The cause of
the worlds
calamities was
the persecu-
tion of the Chri-
stians.

for politick affairs, being also able with decency to execute that function, whom he furnished with a great train and guard of souldiers. To be short, he privileged al. l. chanciers, as godly, and taken for gods themselves, with primacy, dignities, and chief. st prerogatives. He went on still and oppressed, not one City or Region only, but whole Provinces under his Dominion, exacting gold and silver, and summes of money, and vexing them with grievous Proclamations, one penalty ensuing after another. The wealth and substance which I. s. Progenitors had gathered before, he took in great heaps of treasure, and great summes of money, and bestowed it upon his flattering parasites. He was so drowned with overmuch wine and drunkenness, that among his cups he would be stark mad and besides himself, and sometimes being ipse, commanded such things, whereof afterwards being restored to his former sobriety, it repented him. He gave place to no man for surfiting and superfluity, but made himself ring leader of that vice unto all that were about him, both Prince and people. He esteemed his souldiers with all kind of delicacy and lasciviousness. He permitted his Presidents and Captains to practise ravenous extortion, and polling of his Subjects, whom he entertained as fit companions of his foul and shameful tyranny. To what end shall I rehearse his unchaste life, or recite the adulteries he committed? He could passe no City where he ravished not Wives, and defoured not Virgins. And in all these things he prevailed against all sorts of people, the Christians only excepted, which he contemned dead, and despised his tyranny. The men endured burning, beheading, crucifying, ravenous devouring of beasts, drowning in the sea, maiming and broiling of the members, boring and digging out of the eyes, mangling of the whole body, moreover famine and imprisonment: to be short, they it suffered every kind of torment for the service of God, rather than they would leave the worship of God, and embrace the adoration of Idols. Women also not inferior to men through the power of the Word of God, put on manly courage, whereof some suffered the torments with men, some attained unto the like malletries of virtue; other some drawn to be abused, yielded sooner their life unto the death, than their bodies to be defiled. For whenas others by reason of the tyrants adultery were polluted; a Christian matron of *Alexandria*, both noble and renowned, alone overcame the lecherous and lascivious mind of *Maximinus*, with the presence of her manly courage. This woman for many things was highly esteemed, for riches, for kindred, for learning, yet preferred her chastity above all. Whom when he had earnestly intreated, yet could not find in his heart to put her to death, who otherwise was already prepared to die, being moved more with lust than with anger, exiled and deprived her also of all her substance. And infinite other Matrons not abiding, no not the hearing of the threats of abusing their bodies, done by the Presidents of every particular Nation, endured all kind of punishments, torments and deadly pains. These are indeed to be worded at, but in greater admiration is that most noble and most chaste Matron of *Rome* to be had in respect of all the rest, against whom the *Roman* tyrant *Maximinus* (lively resembling *Maximinus*) went about to rage. When that he understood the miniters of tyrannical lust to be at hand, and her husband (she being a Christian) though he were a *Roman* Magistrate, to be in hold among them, and for fear of execution to have consented thereunto, she craved a little leisure, as if she went to trim her self, and entering into her chamber, and there being alone, she ran upon a naked sword, and dispatched her self, so immediately by her death she bequeathed her carcase unto the tyrants bauds: and by this act of hers, founding and piercing more than any shrill voice, she pronounced and printed in the minds of all mortal men both present and to come, that among the Christians alone, virtue can with no money be overcome, neither be destroyed with any kind of death. This so great a burden of impiety was brought into the world at one and the same time, by two tyrants which held East and West. In any seek out the cause of these so great mischiefs, who will doubt to assign the persecution raised against us for cause thereof, specially inasmuch as this confusion finished before the Christian liberty was restored. For during the terme of these ten years persecution, there wanted then nothing, which might tend to mutual hatred or civil dissention. The sea was beset with ships, and therefore innavigable, neither was it possible from any place, for any man to arrive and take land, but he should be sifted with all kind of punishments, his sides scourged, and himself tried with sundry torments, whither he were sent from the enemy as a spie, and in the end he was either hanged off burned. Moreover there were prepared for the purpose Targets, Breast-plates, Darts, Spears, with other warlike armour, Gallies also and divers Ordnance for Ships were heaped in every place, neither

neither waited any man for any other than daily invasion by the enemy. After these things ensued famine and pestilence, of the which we will intreat hereafter, when fit opportunity is ministred.

CHAP. XVII.

The end of the Persecution, and the final confusion of the Tyrant.

Such were their preparations during the whole time of persecution, which in the tenth year by the goodnes of God, wholly ceased; but after the eighth year it began somewhat to slack and diminish. For after that the divine and celestial grace of God beheld us with a pleacable and mercifull countenance, then our Princes, even they which heretofore warred against us, after a wonderful manner changed their opinion, sung a contrary song, & quenched that great heat of persecution, with most benign and mild Edicts and constitutions published every where in our behalf. The cause of this was not the humanity or compassion, as I may so term it, or benignity of the Princes, being far otherwise disposed (for they invented daily more and more grievous things against us, successively unto that time they found out sundry flights and new punishments one after another) but the apparent countenance of the divine providence reconciled unto his people, which flooded the power of mischief, and quelled the author of impiety, and the worker of the whole persecution. And yet according unto the judgment of God, it behoved that these things should come to passe, yet we note them (saith the Lord) by whom offence doth arise. Wherefore a plague from above lighted on him, first taking root in his flesh, and afterwards proceeding even unto his soul. For there arose suddenly in the secret parts of his body an impostume or running sore, afterwards in the lower parts of his privities a botchy corrupt bile, with a *Fistula*, whence issued out corrupt matter, eating up the inward bowels, and an unpeakeable multitude of lice swarming out, and breaching a deadly stench, whenas the corpulency of the whole body through abundance of meat, before the disease came, was turned into superfluous grossnes, and then being grown to matter, yielded an intolerable and horrible spectacle to the beholders. Wherefore of the Physicians, some not able to digest that wonderful noisome stench, were slain: some other (when there remained no hope of recovery by reason of the swelling throughout the whole body) being not able to help at all with their physick, were cruelly executed themselves.

CHAP. XVIII.

An Edict in the behalf of the Christians, the which adversity wrested from Maximinus.

At length being thus tormented, and lying in this miserable plight, he began to ponder with himself the rash enterprizes he had practised against the holy Worshipers of God. Wherefore returning unto himself, first he confessed his sins unto God: next, calling unto him such as then were about him, he gave commandment, that with all speed they should cease from persecuting of the Christians: and that by the Decree and Commandment of the Emperor they should build again their Churches: that they should meet often to celebrate their wonted Ceremonies, and pray for the life of the Emperor. And immediately that which by word he commanded, was indeed brought to passe. The Proclamations of the Emperor were published throughout the Cities, containing a recantation of those things formerly prejudicial unto us, in this form: *The Emperor Caesar, Galerius, Maximinus, pious, magnificent, chief Lord, Lord of Thebais, Lord of Sarmatia, five times conquerour of Persia, Lord of Germany, Lord of Egypt, twice conquerour of the Carpians, six times conquerour of the Armenians, Lord of the Medes, Lord of the Adiabeni, twenty times Tribune, nineteen times general Captain, eight times Consul, Father of the Country, Proconsul, and the Emperor Caesar, Flavius, Valerius, Constantine, virtuous, fortunate, puissant, noble, chief Lord, general Captain, and Tribune five times, Consul, Father of the Country, Proconsul. Among other things which we have decreed for the commodity and profit of the Commonwealth, our pleasure is first of all to order and redresse all things according to the ancient Laws and publick Discipline of the Romans. And withall to use this proviso, that the Christians which becom forsaken the Religion of their Ancestors should be brought again to the right way. For after a certain humour of singularity such an opinion of excellency puffd them up, that those things*

Chap. 16. after
the Greek.

* An. Do. 320.

Mat. 18.
Luke 17.
God plagued
Maximinus
the tyrant lying at
Tarsus: so that
he was in a
lamentable
plight.

Chap. 17. after
the Greek.

The Edict of
Maximinus, in
the behalf of
the Christians,
the which his
sickness con-
strained him
to proclaim.
* In stead of
Constantine
some do read
Constantine,
which I find,
not in the
Greek.

which their Elders had received and allowed, they rejected and disallowed, devising every man such Laws as they thought good, and observed the same assembling in divers places great multitudes of people. Wherefore whenas our Edict was proclaimed, that they should return unto the ordinances of their Elders, divers standing in great danger, felt the penalty thereof, and many being troubled therefore, endured all kinds of death. And because we perceive many as yet to persist in the same madness, neither yielding due worship unto the celestial gods, neither regarding the God of the Christians, having respect unto our benignity and godly clemency, pardoning all men after our wonted guise, we thought good in this case to extend our gracious and favourable clemency, that the Christians may be tolerated again, and that they repair again the places where they may meet together: so that they do nothing prejudicial to publick order and discipline. We mean to prescribe unto the Judges by another Epistle. What they shall observe. Wherefore as this our gracious pardon deserveth, let them make intercession unto their God, for our health, for the Commonwealth, and for themselves, that in all places the affairs of the publick weal may be safely preserved, and that they themselves may live securely in their own houses. These things after our ability we have translated in this sort out of the Roman language into the Greek tongue. Now have we duly to consider of those things which followed after.

The censure of the Translatour, touching the Chapters which follow untill the end of this eighth Book, being found in the Greek Copy, as a fragment whole Authour was unknown.

LI that Which followeth untill the end of this eighth Book, I have found in the Greek Copy, distinguished from the eighteenth Chapter which went before: not divided into Chapters, as the rest was, but lying confusedly for a suspected work, whose Author was not known. When that I had translated hitherto, and perceived that the Latine interpreter miste: I persued by myself the whole fragment, to see whether I could gather any just cause to the contrary, but that it should be turned into English. I found the doctrine sound, the history pleasant, the stile artificial, and far more curious than in the former Books. The phrase favoured of the Latine (and no force) for Eusebius was well seen in both the periods long, though not often used throughout his Histories yet in other his works very rife and common. Though this fragment be found more curious and artificial than the rest, no marvel at all, for mens gifts do not serve them at all times alike. If this rule were observed and poised in the balance void of all partiality, there would not be so many pieces, so many Tracts, and so many learned Works of ancient Writers, contemned and renounced, by reason that the phrase in some point seemeth to differ or fall from the wonted grace. The learned Clerk Anthony Cuevastra was used to say: That at some times, and at some exercises, his memory would be so ready, his wits so swift, and his skill so excellent, that he could divide a hair, and sweep a grain: at other times he miste to himself not only five, but ten senses, which we commonly call wits. Some things there are to be miste withall in this fragment: first, That it is out of order placed: next, That there are sentences and periods written by Eusebius in the former eighteen Chapters repeated in this fragment. Touching the repetition, he that is acquainted with Eusebius will confesse, that oftentimes in many places he repeateth one thing, though not upon the self same occasion, neither in the self same order, neither with the same words. He hath made mention of his Book of Martyrs, and of the Books he wrote of the Life of Pamphilus almost in every Book. He repeateth the self same Martyrdoms in divers Books and sundry places. As for the placing, no marvel at all though it be out of order; Eusebius published not his own History, but left it with his familiars. Alexander Bishop of Jerusalem gathered here and there the scattered works of the ancient Writers, copied them not as the Authors wrote them, but as he found them, and chained them in the Library at Jerusalem. Origen compiled into one Volume the Translations of the Old Testament, and published them in such sort as pleased him best. Pamphilus Martyr builded a Library at Caesarea, and gathered the works of Origen and other Writers, placing them as he thought good. Eusebius confesseth, that in Caesarea he made Indexes unto the afore-said Writers, altering the Titles, changing the Inscriptions, correcting their order, and fitting their places: so it may be that the gatherer of Eusebius Works dealt with his Histories, not placing this fragment where Eusebius left it, but for mine own part (not minding to conceal any thing from the Reader) have I found it in Greek, and here I leave it in English. The reasons which move me to think that it is Eusebius doing, are these: First, in this fragment he numbeth the months after the Grecians, as cap. 20, 21, 26, 28. Zan.

28. Zanthicus, Desius, Dius, Dyftrus, Panemus, Apellaus, Audineus, Peritius, &c. so hath he done in sundry other places of his Works, and namely cap. 3. of this 8. Book. 24. The Author of this fragment was in Palæstina, and saw with his eyes the martyrdom suffered at Caesarea and other places. He was c. 22. in the company of Apphianus, in one house with him at Palæstina a little before he suffered. He saw c. 27. the miracle at Caesarea, when the post and stone in the great sweat drops of water. He saw and heard c. 30. John the Martyr, who was a blind man, preach and expound the Scriptures with great commendation. This reason is confirmed by that which Eusebius wrote in the 3. c. of this 8. Book, where he saith: It is not our drit to describe the conflicts of such as thrived throughout the world (we leave that for others) neither exactly to paint forth unto the posterity all that happened: but only these things we saw with our eyes, and were done in our presence. 34. The author of this fragment was a familiar friend of Pamphilus the Martyr: he writeth of him c. 25. thus: Of which number was Pamphilus, of all my familiars my dearest friend. And c. 29. he extollet him unto the skies. S. Hierom writeth, that because of his familiarity with Pamphilus, he was called Eusebius Pamphilus. 43. The Author of this fragment, as it is c. 29. wrote the life of Pamphilus in 3. Books: so hath Eusebius confessed of himself in sundry places: and S. Hierom in his life writeth the same of him, wherefore Eusebius was the Author of this fragment. 54. The said Author c. 19. maketh mention of that which Eusebius wrote c. 14. & c. 30. He maketh mention of that which Eusebius wrote (c. 2.) as written by himself, therefore it is like Eusebius wrote this fragment. The first reason that moveth me to annex this as part of the Book, is the likeness of the style. The first reason that Chap. Where the fragment beginneth, the Book may seem to be no Book, but rather an entrance or beginning of a Book. Eusebius in the beginning of this 8. Book, c. 2. promised to write of Martyrs, thinkst thou (gentle Reader) that he would be so brief, and make so short a Treatise, where occasion was mislaid to write, not one Book only, but rather three Books, if he were disposed (omitting nothing as he promised). 1. c. 1. touching the Martyrs of his time) to write of all the martyrdoms suffered under Diocletian, Maximianus and Maximinus. Last of all, this fragment endeth in very good order. He promiseth to discourse of Maximinus the tyrants recantation, the which Eusebius performeth in the Book following. For look how the eighth Book endeth, with the same the ninth beginneth. Therefore Eusebius was the Author of this fragment.

C H A P. X I X.

How the four Emperors: Diocletian, Maximianus, Maximinus & Constantius ended their lives.

THe author of this former Edict not long after his foresaid confession being rid of that his lamentable plight, departed this life. He is reported to have been the chief author of the calamity which befell unto the Christians during the time of persecution: and a good while ago, before the hubbubly raised by the rest of the Emperors, to have gone about to pervert the Christians which lived in warfare: but above all, such as were of his own family, to have deprived some of their martial dignity and renown: to have intreated some others reproachfully without all shame. Moreover, to have persecuted some of them to the death, and last of all, to have provoked the other his fellow-Emperors to persecute all Christians: the ends of which Emperors, if I passed over with silence, I should greatly offend. The Empire being divided into four parts, four several Princes bearing rule, they two which were first proclaimed Emperors, and preferred in honour before the rest, having not reigned fully two years after the persecution, deposed themselves (* as we have said before) and led themselves the rest of their lives privately after the vulgar sort of men, having such an end as followeth: the first having gotten the chief honour due to the imperial Scepter, and Primate by creation, after long, great and grievous diseases, consumed and wasted away by little and little, and so died. The second, secondarily ruling the Empire, being privy in conscience to many his lewd and mischievous practices committed in his life time, hang himself by the procurement of a wicked spirit which led him thereunto. The later of them two which immediately succeeded these, whom we have termed the author and ringleader of the whole persecution, suffered such torments as we have mentioned before. Constantius who went before him, by virtue of his prerogative in the imperial dignity, being a most benigne, a most mild and courteous Emperor (as I said before) led a worthy life, during his whole reign, not only because that in other things he behaved himself most courteously and most liberally towards all men, but also in that he was not partner with the enemy in the persecution raised against us, nay, rather he maintained and preserved such as were godly under

* Chap. 14. Diocletian the Emperor pined and wasted away with diseases unto his end. Maximianus the Emperor hanged himself. Maximinus tormented to death. Read chap. 17. Constantius died godly.

Constantine.

under his Dominion. He neither rised nor destroyed the holy Churches, neither practised any other mischief prejudicial to the Christian Affairs: he obtained an end both blessed and thrice happy: he alone in his Kingdom (to the comfort of his natural son and successor in the Empire, a Prince in all things both most sage and religious) enjoyed a noble and a glorious death. His son forthwith entering into his reign, was by the Souldiers proclaimed chief Emperor and *Augustus*, who imitated, and that diligently, his fathers steps, as a pattern of piety, to the embracing of Christian Religion. Such an end at several times had the aforesaid four Emperors. Of the which, he alone mentioned a little before, together with other his terrible associates, published unto the whole world by his written Edict: the aforesaid confession.

CHAP. XX.
Of the Martyrs in Palestine.

An. Dom. 305.

IN the nineteenth year of *Diocletians* reign in the month *Zanthius*, which the *Romans* call *April*, the feast of *Easter* then drawing nigh, *Flavianus* being Governor of *Palestina*, the Emperors Edicts were every where proclaimed, wherein it was commanded, that the Churches should be destroyed, holy Scriptures should be burned, such as were of credit should be contemned, and that such as led a private life, if they retained the Christian profession, should be deprived of their freedom. And such were the Contents of the first Edict: but in the proclamation which immediately followed after it, was added, that the Priests throughout all Congregations should first be imprisoned, next, with all means possible, constrained to sacrifice. To be short, the first of the Martyrs in *Palestina* was *Procopius*, who before he had been any while imprisoned, stepping forth at the first jump before the tribunal face of the Presidents: and being commanded to do sacrifice unto their gods, made answer, that to his knowledge there was but one only God, to whom (as the self same God had commanded) he was bound of duty to sacrifice. And whenas they commanded him to offer sacrifice for the prosperous state of the four Emperors, he recited a certain Verse out of a Poet which pleased them not; for the which immediately he was beheaded: the Verse was this,

Not many Lords avail us here, let one beavie rule and reign.

This was the first spectacle exhibited at *Cæsarea* in *Palestina*, the 8. day of the month *Desius*, before the 7. of the *Ides* of *June*, called of the *Romans* the 4. day of the Sabbath. After him there suffered many of the inhabitants of the same City, and of the chief Governors of the Ecclesiastical Affairs, who endured, and that cheerfully most bitter torments, and gave the adventure of most valiant enterprises. Other some fainting for fear, were quite discouraged at the sight. All the rest tried the experience of sundry torments. One scourged from top to toe, another racked until his ribs broke asunder in the queaking bonds, by reason whereof it fell out that some had their hands truck off, and thus together they enjoyed such an end as befall unto them according unto the secret wisdom and judgment of God. One was led by the hand, and lugged to the altar, and his hands violently stretched to touch their detestable sacrifices, and in the end let go for a sacrificer. Another, when he had retired, approached, nor touched, and such as were present affirmed that he had sacrificed, departed with silence. One being half dead, was born away, being thrown of them for dead, the same was tormented with bonds and reckoned among the sacrificers. Another lifted his voice, and protested that he had not yielded at all, the same was beaten on the mouth, and constrained to keep silence, by the force of many hands which stopped his breath, and violently excluded him when he had not sacrificed at all. And so it pleased them well, that leadwise they might seem to bring their purpose to effect; but for all their mischievous devices, the blessed Martyrs of God only bare away the victory. Again, the 17. day of the month *Desius*, after the *Romans* the 15. of the *Kalends* of *December*, *Alphani* and *Zachari*, after they had been lashed with whips, and mangled with razors, after rackings and grievous torments therein, after sundry questions demanded of them, after they had lye in the stocks many daies and nights, their feet stretched four spaces asunder: last of all, when they had freely confessed and boldly pronounced, that there was but one only God and one King and Captain over all, *Jesus Christ* (as if herein they had uttered blasphemy or treason) they were in like manner beheaded, even as the Martyr mentioned a little before. Moreover, the History touching *Romanus* the Martyr, who suffered the same day at *Antioch* is worthy of memory. He was born in *Palestina*, he was Deacon and Exorcist of the Church of *Cæsarea*, and as it fell out being in *Antioch* at the ruin and desolation of the Churches, and beholding with his eyes great multitudes both of men, women, and children,

flocking

Alphani beheaded.
Zachari beheaded.
Romanus first had his tongue pulled out, next, tormented and clapt in prison; last of all in prison stifled to death

flocking unto the altars, and offering sacrifices to the Idols, supposed it was his duty in no wise to wink thereat: wherefore he being moved with singular zeal of the Spirit of God, drew nigh unto them, exclaimed against them, and sharply rebuked them. Who for to bold an enterprise was apprehended, and shewed himself a valiant witness or testifier (if then there was any such in the world) of the truth in Christ. For when the Judge threatened him death with flaming fire that consumed to ashes, he of the contrary embraced his offer most willingly, with cheerful countenance and glad some courage, and withall, is brought unto the place of execution. Being bound to the stake, while the officers threw fagots about him, and such as were appointed to kindle the fire, waited for the Emperors watchword and pleasure (who then was present) he shouted unto them from the stake, laying: where I pray you is the fire? the which he had no sooner spoken, but the Emperor called him unto him, to the end he should suffer a new and strange kind of torment, to wit, that his tongue might be plucked out of his mouth, the which he constantly endured, and thereby declared at large, how that the divine power and grace of God, never faileth them which suffer for godliness sake, but always either easeeth their labours, and slaketh their griefs, or else granteth courage and might to endure patiently unto the end. This blessed Saint as soon as he had understood of their new devised torment, being valiantly disposed, never staggered thereat, but voluntarily put out his tongue, and yielded the same, which was fully instructed in the Word of God, unto the tormentors hands. After which torment he was clapt in prison, and there punished a long time: at length when the twentieth year of the Emperors reign was now expired, at what time a general pardon was proclaimed, that all prisoners should be set at liberty, he alone lying in the stocks, and his feet stretched five spaces asunder, had his neck compassed with a halter, and thus in prison stifled to death: so that hereby, according unto his desire, he was crowned with martyrdom. This man although he suffered out of the bounds of his native soyle, yet being a *Palestinian* by birth, is worthy to be canonized among the Martyrs of *Palestina*. Such were the tragical affairs of the Church in *Palestina* the first year of the persecution, which was chiefly bent against the Presidents of our Doctrine, and Bishops of the Church of God.

CHAP. XXI.
Of the Martyrs which suffered in *Cæsarea*, the second year of the persecution under *Diocletian*, and of the alteration of the Empire.

THE second year now being come, when the persecution raised against us waxed hot, and the Proclamations of the Emperors were newly come to the hands of *Urbanus* the Lieutenant of the Province, wherein it was generally commanded, that both men, women and children throughout every City or Village, should be constrained to sacrifice and offer incense to Idols: *Timotheus* of *Gaza* in *Palestina*, having endured infinite torments, and last of all being bound to the stake, and environed with a lack and flow fire, gave forth a worthy trial of his zeal. Godwards through patient sufferance in all the bitter punishments laid upon him, and in the end bare away the garland of victory, usually granted to all the valiant champions which wrestle for piety and the service of God. At the same time *Agapius* and *Thecla* also (which lived in this our age) shewed the worthy constancy of their noble minds, whenas at the commandment of the Judge they were thrown at the feet of wild beasts, to be either devoured or torn in pieces. What man is he that either beholding with his eyes the things which ensued, will not fall into admiration, or lending only the bare ears unto the recital of them, will not be astonished therat? For whenas the *Ethiicks* solemnized their publick feasts and celebrated their wonted spectacles, amongst others merry news and glad some wishes, it was commonly noised abroad, that the Christians lately condemned to wild beasts, made all the sport and finished the solemnity. This report being far and nigh, and every where bruted abroad, young striplings to the number of six, whereof one was of *Pontus*, by name *Timolans*: the second of *Tripolis* a City in *Phenicia* called *Dionysius*: the third by name *Romulus*, sub-deacon of the Church of *Diopolis*: the fourth *Pausis*: the fifth *Alexander*, of *Gaza*, joining hands and hearts together (signifying thereby the fervent love they owed to martyrdom) went with speed unto *Urbanus*, who a little before had let loose the raving beasts to rend the Christians in pieces, and freely protested the Christian faith, declaring by this their promptness and willing minds, as it were absolutely furnished to give the onset of what adventure soever, that such as glory in the title, in the worship and service of

Timotheus burned.

Agapius and *Thecla* thrown to wild beasts, but not dispatched.

Six young men first imprisoned, then beheaded.
Timolans beheaded.
Dionysius beheaded.
Romulus beheaded.
Pausis beheaded.
Two *Alexanders* beheaded.

Agapius
beheaded.
Dionysius
beheaded.

the great God, Creator of the whole world, have not to tremble at the fierce rage of furious and savage beasts. Whereupon both the President and the people fell into great admiration, and the Confessors were forthwith clapt into prison. Not long after, there were other two committed to take their loss among them; whereof one was by name *Agapius*, had before that time yielded an account of his faith, by suffering of many and grievous torments: the other by name *Dionysius*, who carefully provided for the corporall relief of the Martyrs. All these in number eight, were in one day beheaded in the City of *Cæsarea*, the 24. day of the month *Dyspros*, that is, the ninth of the *Calends of April*. About that time two of the Emperors, whereof the first enjoyed the prerogative of honour, the second was next which governed the Empire, embraced a private trade of living, after the vulgar sort of men, and the state of the publick weal immediately began to decay. In a while after, the *Roman* Empire was divided, the Emperors among themselves one against another, fought great and grievous batels, neither was that tumult and sedition ceased, before that first of all peace were restored and established throughout all the parts of the world, which were subject to the *Roman* Empire. For whenas peace once appeared again, much like Sun-beams shining after a misty and dark night, the publick state of the *Roman* Empire was again established, the bond of amity linked again, mutual amity and concord retained of old, was again recovered. But of these things we will intreat hereafter more at large, when more fit opportunity shall serve: now let us proceed unto that which followeth.

CHAP. XII.

Of *Apphianus the Martyr*.

M*aximianus Cæsar*, who by main force intruded himself into the Empire, laying wide open unto the whole world, manifest proofs of his deadly hatred and impiety towards God, as it were naturally growing in his flesh and grafted in his bones, persecuted us more vehemently and more generally than the other his superiour Emperors. Wherefore whenas trouble and tumult, and no small confusion hanged over our heads, and some were here and there scattered, endeavouring by all means possible, to avoid the perill ensuing, and that a grievous commotion had now overrun the country: no tongue can worthily declare, nor speech sufficiently expresse, the divine love and liberty of faith, wherewith *Apphianus* the blessed Martyr of God yielded an account of his profession: who shewed unto the Citizens of *Cæsarea*, assembled at their spectacle or sacrifice in the Porch of the Temple, a lively sign or token of the singular zeal he bare Godwards, when he was not at that time, one and xx. years old. He continued a long time at *Berytus* in *Phœnicia*, applying his mind to the study of prophane literature, for he came of such parents as shined in worldly wealth. It is incredible how he overcame all youthly affections, and drowned all his wild-ones in so vicious and so corrupt a City, and how that neither by reason of his youth, nor flower lately flourishing in his green body, neither by reason of his company and acquaintance with youthly mates, he sucked the joyce, neither swallowed the fops of lewd and wanton conversation: but embracing temperance, led a reverend life, peculiar to Christian Religion, in modesty, sobriety and godliness. If in case we be constrained to mention his country, and to honour the same, for bringing forth so valiant a Champion to wrastle in the Camp of this world under the banner of *Christ*, truly we will perform the same, neither without good consideration. For whosoever knoweth *Pagæ*, an obscure City of *Lycia*, it was there that this young man was born. He after his return from school, and the study of prophane literature applied at *Berytus*, not pleased with the conversation of his father (who then governed the whole country) neither with the conversation of his kinsfolks with whom he lived, because they framed not their lives after the rule of piety: being pricked with the incessant motion of the Spirit of God, and inflamed with a certain natural, nay, rather celestiall and true love of sincere wisdom, cast in his mind to consider of weightier matters, than his fained and counterfeit glory of the world beareth us in hand. Laying aside therefore all the sweet baits of fleshly pleasure, he forsook and fled away privily from his friends and familiars, not weying at all the want of necessary provision, but casting his whole care and confidence upon God, was led no doubt by the divine Spirit, as it were by a living into the City of *Cæsarea*, where the crown of Martyrdom, being the reward of godliness, was prepared for him. For whilst that he lived among us, he profited in holy Scripture, during that short term of his life, more than any man could think, and practised such discipline as tended to godly life, preparing a perfect way to dye well. But touching the end he made, who it is that beholding

Apphianus.

Pagæ in Lycia.

beholding the same with single eye will not be astonished? and howsoever again he be disposed, which only by fame and heresay, attaineth unto the knowledge of his felled mind, his noble courage, his immovable constancy, and above all, his faithfull trust and endeavour, whereby the tokens of unfained godliness, and fervent spirit appeared, which passed all the reach of mans reason, how can he chuse but wonder thereat? for whenas in the third year of our persecution under the reign of *Maximianus*, the second hurlyburly was raised against us, and the tyrants letters then writ of all were brought to *Urbanus*, charging all the people of what degree or calling soever, that they should sacrifice unto their gods (the Magistrates also throughout every City, busily applying themselves to the same) and that the Beadles throughout all the City of *Cæsarea*, should by virtue of the Presidents Edict, summon the Fathers, the Mothers, and their children to appear at the Idols Temple, and that the *Tribunes* should likewise out of a scrole, call every one by his name: (by reason whereof there was no where but heaviness, sobbing and sighing) the aforesaid *Apphianus* (letting not one to understand of his purpose) unknowing to us which accompanied with him in one house, unknowing to the whole band of the Captain, came cheerfully unto *Urbanus* the President as he was a sacrificing, and boldly without any fear at all, took hold on his right hand, and stayed him forthwith from doing sacrifice, exhorting him also both wisely and gravely with a certain godly protestation and cheerfulness of mind, thenceforth to cease and be no more seduced: saying moreover, there was no reason he should despise the one and the only true God, and offer sacrifice to idols and to devils. Such an enterprize the young man took in hand, being provoked thereunto (as it seemeth unto us) by the divine power of God, sounding in the eares of all mortal men by this fact: that the Christians which rightly do challenge that name, are farre from falling away from the service due unto God the author of all goodnes, so that they not only suffer and valiantly endure threats, and plagues, and punishments, which commonly chase unto them, but thenceforth also plead more boldly, and yield an account of their faith more freely, their tongue neither sturring, nor stammering for fear: yea, and if it may any kind of way come to pass, they dare revoke the persecutors and tormentors themselves from their blind ignorance, and constrain them to acknowledge and embrace the one only God. Immediately after, he of whom I speak (as it was most like to happen unto so bold an enterprize) was haled of the Presidents train, as of savage beasts furiously raging against him, and tormented over all his body with infinite stripes, the which he patiently suffered, and for a while was clapt in prison: where for one whole day and night he was piteously tormented, with both his feet in the stocks stretched farre asunder, the third day he was brought forth before the Judge. And as soon as they enioyned him to sacrifice, he resisted and shewed forth the great patience ingrafted in his mind, for the suffering of all terrors and horrible punishments: so that the executioners rent his sides with the lash of the whip, not once or twice, but often even unto the bone and inward bowels, lashing him also on the face and the neck, until that his face was swollen with the print of the stripes, so that they which aforesome knew him well, and discerned him by his countenance, thenceforth missed of their mark, and knew him not at all. When they saw he would not yield for all these manifold and sundry torments, the executioners at the commandement of the President, wrapped his feet in flax oyled all over, and set the same a fire, whereof how great and what grievous pain he suffered, I am not able to expresse. It ran over his flesh, it consumed the same, and pierced unto the marrow bred within the bones, so that his whole body larded and distilled much like unto dropping and melting wax. Yet there was breath left, and life remaining for all those torments, the adversaries and executioners themselves were wearied at his wonderful patience, which farre exceeded the common nature of men: and after all this, the second time he is cast into prison. Three dayes after he is brought again before the Judge, and being found freely to confesse the same faith as aforesome, although by reason of his wounds he was ready to yield up the ghost, yet was he thrown into the surging waves of the Seas. If we should make relation of the miracle which immediately followed, peradventure such as saw it not with their eyes, will give no credit at all thereunto, and though we persuade our selves, that men will hardly believe it, yet there is no reason to the contrary, but that we commit to memory, and deliver in writing the History as it was indeed, in so much as in manner all which inhabit *Cæsarea* are witnesses to the same. There was not a child in *Cæsarea* but was present at this strange spectacle. As soon as they had plunged (as it pleased them best) that holy and blessed Martyr of *Christ*

The cruel
dict of *Maxi-
mianus*.

The godly
and bold en-
terprize of
Apphianus.

Apphianus, af-
ter often im-
prisoning, and
sundry horri-
ble torments
was thrown
into the Sea,
whose carcass
the water
threw up and
laid at the
gates of *Cæsare-
a*.

A cruell tor-
ment.

An Earth-quake.

in the deep gulphs of the main sea, there rose upon a sudden such a storm (not after the wonted manner of weather) and such a noise in the air (not only over the sea, but over the whole land) which shook both the earth and the whole City, with the violence and force thereof: and together with this wonderful and sudden earth-quake, the sea cast up before the gates of the City the Martyrs carcasses, as if it had been of strength not sufficient to bear so holy a burthen. Such were the circumstances touching blessed *Apphianus*, who suffered martyrdom on good Friday, that is, the second day of the moneth *Zanthicus*, the fourth of the *Nones* of *April*.

C H A P. XXIII.

The martyrdom of Ulpianus and Edeffus.

Ulpianus wrapped in an ox-hide together with a dog and a snake, is drowned in the Sea.

THe same time of the year, and in a manner on the self same dayes, in the City of *Tyrrus* there was a young man by name *Ulpianus*, who after most bitter stripes and grievous lashes, was wrapped together with a dog and a serpent in a green Ox hide, and cast into the depth of the sea. And therefore I thought good to place him the next Martyr in order of History unto *Apphianus*. Not long after, *Edeffus*, not only brother in God, but also by birth and blood natural brother by the fathers side unto *Apphianus*, suffered like brotherly and in a manner the self same torments with him: after infinite confessions of his faith, after long fretting and storming, after sentence pronounced of the President, condemning him to the mine pits and quarries in *Palestina*, after his holy trade of life, led under the Philolophical habit, being far more profound in prophane literature, and better skilled in Philolophy than his brother, at length hearing the Judge give sentence upon the Christians in the City of *Alexandria*, and raging against them beyond all reason, shamefully intreating sometimes grave, sage, and sober men, some other times delivering chaste Matrons and consecrated Virgins to brothel-houses, to the end they should be beauly abused: he enterprized the self same thing which his brother had done before. And because he could in no wise away with those horrible offences, he went boldly and courageously unto the Judge, and told him to his face of the filthy and shameful acts he had done both by word and deed. For which bold reprehension he suffered sundry bitter torments with great constancy and patience. And last of all, he was thrown into the Sea, enjoying the like end with his brother. So far of *Edeffus*. And these things (as I said before) ensued not long after.

C H A P. XXIV.

Of Agapius the Martyr.

IN the fourth year of this persecution which plagued us fore, and the twelfth *Calends* of *December*, the twentieth day of the moneth *Dius* being Friday, and in the same City of *Cesarea*, such an act was committed in the presence of *Maximinus* the tyrant (who then celebrated his birth-day with royal spectacles and sumptuous masks, together with the people) as may be thought worthy of memory, and the printing in marble. And because the custom then prevailed, that sundry shews (howsoever it fell out at other times) in presence of the Emperors, should be exhibited with princely port and majesty, to their great delight and pleasure, and that variety, full of new and strange devices, besides the common and usual manner, should then be ministered, so that sometimes beasts which were set out of *India*, *Ethiopia* and other places, were let loose in compass of the theater: some other times men with lewd and wanton gestures, delighted the beholders wonderfully, and the Emperor also himself made sport and pastime: it behoved that a notable spectacle full of admiration should shine in that gorgeous and princely shew. And what think you was that? A Martyr and a witness of our Christian Religion, brought to the ring, and ready to wrastle for the sole and sincere service of God, by name *Agapius*, whom (a little before) we have reported to have been thrown together with *Thecla* at the feet of wild beasts. He being brought out of prison, and linked with malefactors to pastime and sport the people: when that he had openly run the race, and played the man, and that thrice, yea, and oftner too, because the Judge after sundry threats and sundry torments (either pitying his case, or hoping he would recant) reserved him to other new combats: at length he is again brought forth in presence of the Emperor, no doubt being appointed for that fit time, that the saying of our Saviour forehewed unto his Disciples (to wit, *They should be brought before Kings and Princes to witness of him*.) might truly be fulfilled in him. First of all, he is brought forth together with a malefactor and

Math. 10.

wicked varlet, of whom the report went that he murdered his master. Afterwards this varlet, who of right should have been devoured of wild beasts, was pardoned by the bountifullness and clemency of the Emperor, even in manner after the example of *Barrabas* the murderer, whom the Jews begged of *Pilate*, condemning *Christ*, whereas the whole theater rejoiced and shouted, because that he was not only graciously pardoned by the Emperor, but also restored to honour and freedom. But this faithful and godly champion first of all is called upon of the tyrant, next intreated to revoke his opinion; and that with a loud voice, that he was discomfited, and would willingly suffer, and that with all his heart, all the torments and plagues that should be laid upon him, not for any horrible or heinous crime committed by him, but for Gods cause, and in his quarrel who was the Creator of all things. The which he had no sooner spoken, but it came to pass: for there was a Bear let loose at him, the which he met face to face, and yielded himself willingly to be devoured. Last of all, while as yet he drew breath, he was cast into prison, where he continued one whole day, the third day he had stones tied to his feet, and himself thrown into the depth of the Sea. Such was the martyrdom of *Agapius*.

C H A P. XXV.

The Martyrdom of Theodofia a Virgin of Domininus and Auxentius: the death of Urbanus the President.

THe persecution being now continued unto the fifth year, the second day of the moneth *Zanthicus*, to wit, the 4. of the *Nones* of *April*, the self same Sunday being the resurrection of our Saviour, and called the feast of *Easter*, again *Theodofia* a Virgin, a modest and Christian maid of *Tyrrus*, who had never yet seen the full term of 18. years, came to certain prisoners in *Cesarea* standing at the bar, which with constancy protested the Kingdom of *Christ*, both lovingly to salute them, and also (as it is very like) to intreat them to remember her after their departure unto the Lord. The which when she had done (as if hereby she had committed some heinous and horrible offence) the catapholes hale her, and present her before the President. He forthwith, like a mad man bereaved of his wits, scourgeth her bare sides with bitter and grievous lashes, renteth with the whip her white breasts and tender dugs unto the bare bones. In the end, this holy Virgin hardly drawing breath, yet patient and cheerful enough for all these punishments, was thrown at the commandment of the President, into the waves of the surging Seas. Afterwards, having ended with her, he takes the other Confessors in hand, and condemneth them to the digging of mettals in *Pharos* of *Palestina*. After these things the fifth day of the moneth *Dius*, after the *Romans* in the *Nones* of *November*, the same President in the self same City condemned *Silvanus* (who then was Minister, and had freely protested his faith, who also in a while after was chosen Bishop, and dyed a Martyr) together with other Confessors, after their great constancy in defence of Christian Religion, to the same drudgery and digging of mettals. First he commanded their knees should be unjoynted and sawed off, afterwards feared with hot iron, and then sent to the quarries. The sentence was no sooner pronounced upon these, but he charged that *Domininus* (a man very famous among the inhabitants of *Palestina*, for his infinite protestations of the Christian faith, and his liberty of speech in the behalf of our Religion) should be bound to the stake, and burned to ashes. After whose condemnation, the same Judge, a subtil inventor of mischief, and deviser of crafty slights, contrary to the Doctrine of *Christ*, found out such punishments as never were heard of before, to vex the godly withall. He gave sentence, that three of them should buckle, just, and buffet one another. He delivered *Auxentius* a grave, godly, and good old man, to be torn in pieces of wild beasts. Other some, of mens estate, and of great strength, he gelded, and condemned to the quarries. Again, others he tormented grievously, and chastised with imprisonment and fetters. Of which number was *Pamphilus*, of all my familiars my dearest friend, a man who among all the Martyrs of our time, excelled for every kind of virtue. First, *Urbanus* made a trial of his gift of utterance, and skill in Philolophical discipline; next he enjoyed him to sacrifice, whom when he perceived to be altogether unwilling, and not at all to weigh of his thundering speeches, being thoroughly moved with boiling choler and burning heat of furious rage, commands that forthwith he should be grievously and bitterly tormented. Wherefore the mercilefs and most cruell President, mangled the tender sides of the

Math. 27. In the 21. Chap. of this Book, *Agapius* is said to have been beheaded at *Cesarea*, and here he is said to have been drowned, so it might be: first beheaded, then drowned, but there he faith it was the second year of the persecution, and here the fourth, which cannot be. Wherefore he must either be another *Agapius*, or else the story erreth.

Theodofia drowned.

Silvanus condemned to the mine pits with 39. others. cap. 13.

Domininus burned.

Three Martyrs enjoined to kill one another. *Auxentius* torn of wild beasts. The gelding of Christians. *Pamphilus* had his sides mangled with sharp razors.

the blessed

Urbanus for his cruelty fell into great shame and misery, in the end he was put to death.

A hundred Martyrs tormented and sent to digging of metals.

blessed Martyr with the long incision of sharp razors: at length having his fill, and as it were ashamed of his fact, commanded he should be kept in the noisome stench of the close prison, where the rest of the Confessors remained. But what manner of reward *Urbanus* was like to enjoy after this life, by the just judgment of God, and vengeance like to light upon him, for so great cruelty and tyranny practised upon the Saints of God and blessed Martyrs of *Jesus Christ*, we may easily gather by the plagues which happened unto him in this life, which were entrances or preambles unto eternal punishments in the life to come. For not long after this villany exercised upon *Pamphilus*, vengeance from above began on a sudden to take hold upon him (while as yet he governed) in this sort. He who lately being placed in an high and lofty throne, pronounced sentence and gave judgment: he who a little before was guarded with a troop of soldiers: he who governed all the country of *Palestina*: he who was haytemate and lived cheek-by-jole with the Emperor: even he who was of his secrecy, and companion at meat: the same, by the just judgment of God, in one night, was not only deprived of all, so great a port and dignity, shamefully and reproachfully handled in the presence of all them which aforesaid had revered him with princely honour, proved a timorous and a cowardly easyfitter, so that he whined like a child, and cried for help of the whole Nation which he had ruled: but also found *Maximinus* an heavy friend, a sore and cruel Judge (on whom heretofore he emboldened himself, yea, bragged and boasted, upon whom he builded, who allowed in great credit with him, because of the cruelty he shewed unto the Christians) so that after great shame and ignominy (being convinced of heinous crimes and horrible treachery) he was of him condemned to dye. But this by the way. Opportunity hereafter will serve, with more leisure, largely to intreat of the ends of the other wicked, specially of such as strived against us, and also of *Maximinus*, together with his adherents.

CHAP. XXVI.

Of divers Confessors that were tormented. The Martyrdom of two Women that were Virgins; and of Paulus.

IN the sixth year of the persecution when the stir was great, and the smoke thereof waxed hot in a certain village of *Thebais* called *Porphyrius* (so named by reason of the vein of red marble which there did grow) there was a great number of Confessors, of the which a hundred (three only excepted) men, women, and children, together with their tender sucklings, were sent to *Firmilianus* President of *Palestina*, who lately succeeded in the room of *Urbanus*. The which Confessors, when they had protested their faith in Christ, and trust in God the Creator and author of all goodness, he commanded (and that through the advice of the Emperor) that not only their legs should be sawed asunder in the knee sinews and all, with a hot glowing saw, but also their right eyes to be stuck on the point of a bodkin, the apple, eye-lid and all to be quite digged out, and seared to the inner veins with an hot scalding iron: last of all, they should be condemned to the mine pits and quarries within the same province, for further misery and greater affliction. Neither was it enough for him to behold with his eyes, those which endured such torments, but he would also see before his face, such as out of *Palestina* (mentioned a little before) he had enjoyed to just one with another, being neither relieved at the Emperors cost and charges, neither trained in any such triumphant exercise, or brought up in any such Champion-like combat. They signified this not only to the Emperors Officers, but also to the face of the Emperor *Maximinus* himself, yielding forth signes of their most valiant constancy in Christ *Jesus*, both by suffering of hunger and bitter torments, all which they sustained together with the aforesaid, and other Confessors that were allotted unto their number out of the said *Casarea*. Immediately after these, there were others apprehended, which assembled themselves together in the City *Gaza*, to hear a Sermon, of which number some were alike tormented in the eye and the leg: some others had both their sides rent in pieces with greater pain. Among the which there was one, by sex a woman, but in might and valiantness of mind no less than a man, whenas no wife she could away with the threats of abusing her body (such an inkling had the tyrant given, and committed the government of the Common-wealth to cruell Magistrates) first she was scourged, then tyed to an high tree, yielding forth a pitifull shew of the sore stripes printed in her sides. When the Executioners at the commandment of the Judge, had grievously afflicted her, another woman deservng far greater commendation than such as the *Grecians* call *Champions* (who for valiantness and noble prowells are highly praised of all men)

men) laying before her the self same mark of Virginity, to shoot at with the former Maiden, though in beauty she excelled not, though in countenance she seemed abject, yet in mind was the valiant, shewing greater courage within, than beauty without: mistaking therefore with his cruell dealing, out of the midst of the throng, she cried out unto the Judge: How long dost thou thus cruelly torment my sister? He boylng for anger, bids them forthwith lay hold on her: then was she brought to plead for her self, who in plain words, and freely professing the reverend name of our Saviour *Jesus*, is fift with fair speeches allured to sacrifice, the which when she refused, with force they drew her to the altar. Then she behaving her self after the valiant courage, falling not a jot from her former mind, stood bolt upright, shouldered the altar, kicked and stamped it with her feet, turned it upside down, and over-threw the altar, the fire, the fagot, the sacrifice and all down to the ground. Whereupon the Judge much like a furious beast, boylng with choler and fiery heat of foming wrath, gave out charge, that she should have more stripes laid on her sides, than any other aforesaid, and could have found in his heart for very madness, to tare her flesh in pieces with his teeth. Before this raging tyrant could have his fill, he commanded that this woman together with the other (the which she called her sister) should be thrown into the flaming fire, so that their flesh might broil, and their bones burn to ashes. Of the which we have to understand, that the first was of *Gaza*, the second of *Casarea*, by name *Valentina*, and well known of many. The Martyrdom which immediately after the holy and thrice happy *Paulus* suffered, I am not able for the worthiness thereof sufficiently to declare. At the self same moment, together with the women, and with the one and the same sentence, he being condemned to dye, requested of the executioner, (when his head was now going to the block, and ready to be chopt off) that he would grant him a little space to remember himself, the which being obtained, first of all with a clear and audible voice, he prayeth unto God, that his fellow-Gentiles the Christians might be reconciled unto his favour: he humbly requesteth that peace and liberty might be restored unto them: then for the Jews he prayeth, that they might have grace to turn wholly unto God by the means of Christ: afterwards going on still in his prayer, he required the same for the Samaritans: to be short, he craved that all nations wallowing in error and ignorance, so blinded, that they could not see the glorious Gospel of the Son of God, might at length be gathered together into one fold, and embrace true Religion and godliness. Neither did he forget (by contemning or depriving them of his prayer) the silly multitude which was round about him. Last of all, (O the wonderfull and unspeakable mildness and patience of the Martyr) he prayed unto Almighty God, for the Judge which condemned him to the death, for the Emperors also, and for the executioner which was ready to strike off his head (in the hearing of him, and all such as were present) that this their heinous offence might not be laid to their charge. With these and the like petitions, being innocent, not deserving death at all, he moved all that were about him to sob and sigh, and to shed bitter and salt tears: he for all that, preparing himself to dye, laying most willingly his head on the block, and his bare neck to the sharp edge of the glittering sword, was martyred the 25 day of the month *Panemus*, to wit, the 8. of the Calends of *August*. And such were the happy ends of these blessed Martyrs.

CHAP. XXVII.

The punishment of an hundred and thirty Confessors. The Martyrdom of Antonius, Zebinas, Germanus, and Ennathas a woman. The strange miracle reproving the hardness of mans heart.

NOT long after there were 130. valiant Champions out of the country of *Egypt*, protesting their faith in Christ and Religion God-wards, which at the commandment of *Maximinus*, suffered in *Egypt* it self the like torments of eyes and legs, with the other mentioned a little before, of the which number some were condemned to the mine pits and quarries within *Palestina*, the rest to the metals in *Cilicia*. Wherefore together with these heinous and horrible treacheries practised against the nobly and renowned Martyrs of Christ the great heat of persecution was asswaged, and the flame thereof (as it seemed unto us) by reason of their holy and sacred blood, was quenched, and now pardoned, and freedom, and liberty was granted unto the Confessors of *Thebais*, who were oppressed with drudgery in the digging of the metals growing in that region: and we poor silly Christians, went about to recreate our selves in this calm season of quiet peace: but he (of the devil would) in whose

Two women burned.

Valentina.

The prayer of Paulus before his martyrdom.

Paulus prayed for his persecutors.

Paulus beheld.

130. Confessors.

The Edict of
Maximianus
against the
Christians.

whose hand it lay to persecute us, I wot not how, neither by what motion, was again thoroughly and wonderfully incensed against the Christians. Therefore upon a sudden the letters of *Maximianus* were sent to raise persecution against us, into all and every of the Provinces. Whereupon the Presidents and the grand Captain of the Emperors whole host, gave out commandment, by Writs, by Epistles, and publick Decrees unto the Wardens throughout every City unto the Governors and Rulers of Garisons, unto Auditors, and Recorders, that the Emperors Edict with all speed might take effect: and charged moreover, that with all celerity they should repair and build again the Idol Groves, and Temples of Devils, lately gone to ruine: and also they should bring to pass, that men and women, their households and families, their sons and their servants, together with the tender sucklings, hanging at their mothers breasts, should sacrifice, and in very deed taste of the sacrifice themselves: that the victuals bought and sold in the market, the meat in the shambles, should be defiled and stained with these impure oblations: and that there should be Porters assigned for the baths, to see that such as purged their filth, and bained themselves within, should afterwards without pollute themselves with those detestable and cursed sacrifices. These things being come to this pass, and the Christians being (as it is most like) altogether dismayed at these sad and sorrowfull plunges wherewith they were held: and the *Gentiles* and *Ethnicks* themselves complained of the intolerable, absurd, and too too shamefull a dealing (for they were cloyed with too much cruelty and tyranny) and this lamentable season hanging every where over our heads: the divine power of our Lord and Saviour again gave unto these his champions, such valiant courage of mind, and inspired them as it were from above, that (being neither compelled, nor forced to yield an account of their faith) they should voluntarily offer themselves, set at naught, tread down, and stamp under foot, all the terrors and threats which the enemy could devise. Three therefore of the faithfull Christians linked together in one mind, leapt unto the President as he sacrificed, and with a loud voice exhorted him to reform himself, to revoke his error, and to leave his folly, affirming there was none other God but he, who was the author and finisher of all things: and being demanded who and what they were, boldly made answer, that they were Christians. Whereat *Firmilianus* being vehemently moved, without any more ado or farther punishment, commanded forthwith they should be beheaded. Of the which the first was a Minister by name *Antonius*, the second *Zebinus*, of *Eleutheropolis*, the third *Germannus*. These circumstances which concerned them were done the 13. day of the moneth *Diis*, to wit, in the *Ides of November*. The self same day a certain woman called *Ennathas* of *Scythopolis*, bedecked with the glistering flower of glorious virginity, came thither together with these Martyrs, she offered not her self voluntarily as they did, but was by force drawn and brought before the Judge. Whereupon after stripes, after grievous and reproachfull torments, which the Judge enjoyed her to endure, a certain Tribune by name *Maxus*, whose office and charge was at hand, a man as in appellation, so in condition very wicked: and as otherwise he was impiously and perniciously given, so was he in body big fat and wonderfull strong, in behaviour beastly and too too cruel, and among all such as knew him, noted for an infamous person: this wicked Tribune without the authority of the higher power, took in hand this blessed Virgin, put off all her apparel, so that her whole body (laving from girdle downwards) was seen all bare: this maid he led thorowout all the City of *Cæsarea*, and with great pleasure lashed her with whips (he was delighted with the sound of the lash) thorowout all the market-place and the open streets. Who standing at the bar (after all those infinite torments) where the President used to pronounce sentence, shewing forth the great constancy of her mind in the defence of her faith, the Judge commanded she should be burned quick. But he proceeding in cruelty, and daily increasing his savage woodness against the Saints of God, passed the bounds of nature, shamefully forbidding the senseless carcases of the holy Saints to enjoy solem burial, and therefore he commanded that the dead corps should be kept day and night above ground, to the end, wild beasts might rent them in pieces. So that ye might see, for the space of many dayes, no small number of men, obeying this cruell and unnatural commandment. And moreover, some watched diligently, kenning from towers, castles, and high places (as it hereby had done unto God good service) left the dead carcases were privily conveyed and stollen away. Wherefore the brutish beasts, the ravenous dogs, and griping fowls of the air, tore in pieces mans flesh, lugging here and there their quartered members, and the whole City was every where strowed with the torne bowels and

Antonius be-
headed.
Zebinus be-
headed.
Germannus be-
headed.

Maxus a wicked
Tribune.

Ennathas a
Virgin burn-
ed quick.

brused

brused bones of the blessed Martyrs, so that they which a foretime were eagerly bent against us, now confessed plainly, that they never saw a more cruel act, or a more horrible sight than this was, and bewailed not only the misery and lamentable state of such as were thus afflicted, but also their own case, and the ignominy redounding thereby unto nature, the common parent of all. This spectacle of mans flesh, not in one place devoured, but piteously scattered every where, was subject to every mans eye, round about the wals of the town, and exceeded all that thereof may be spoken, and every lamentable and tragical shew. Some report they saw quarters, whole carcases and pieces of bowels within the wals of the City. While this continued the space of many dayes, such a miracle was seen as followeth. When the weather was calm, and the air clear, and the clouds under heaven (which compass all) breathed away, the pillars of the City upon a sudden, which held up the great and common Burthen (swear or rather poured out many drops of water much like unto tears: the market-place also and the streets (when as there fell not a drop of rain) I wot not how, neither whence, foked with moisture and sprinkled drops of water: so that immediately the rumor was bruited abroad in every mans mouth, that the earth being not able to away with the hainous and horrible offences of those dayes, poured out infinite tears after a wonderfull sort: and the stones and senseless creatures bewailed those detestable mischiefs, reproving man most justly, for his itony heart, his cruel mind void of all pity and compassion. But peradventure, this Story will seem fabulous and ridiculous unto the posterity, yet not unto such as then were present, and were fully perswaded with the truth thereof.

CHAP. XXVIII.

The Martyrdom of *Ares*, *Promus*, *Elias*, *Petrus*, *Apfelamus*, and *Asclepius*
a Bishop of the opinion of Marcion.

The 14. day of the moneth *Appellau* which next ensued, that is, about the 19. of the *Kalends of January*, certain godly men, travellers out of *Egypt* (their journey was into *Cilicia*, minding to find some relief at *Cæsarea*, for the Confessors which there abode) were raken of the watch which late at the gates of the City, and searched incommers. Of which men, some received the self same sentence as they had before, whom they went about to relieve, to wit, the pulling out of their eyes, the maiming of their limbs and left legs. Three of them yielding forth a marvellous constancy at the confession of their faith, ended their lives with divers kinds of torments at *Ascalon* where they were apprehended. One of them whose name was *Ares*, was thrown into a great flaming fire and burned to ashes: the other two, whose names were *Promus* and *Elias*, had their heads stricken off from their shoulders. The 11. day of the moneth *Audinaw*, that is about the third *Ides of January*, *Petrus* called also *Apfelamus*, a worshipper or religious man, born in the village *Anea* which bordered upon *Eleutheropolis*, being very often intreated by the Judge and his assistants, to remember himself, to pity his case, and to tender his youthfull years and flourishing age: contemned their persuasions, and cast his whole care upon Almighty God, preferring that before all other things, yea and before his proper life: and at *Cæsarea* tried by fire his faith in Christ Jesus with a noble and valiant courage, much like unto most pure gold. Together with him one *Asclepius* a Bishop (as men said) of the heresie of *Marcion*, with godly zeal (as he thought) but not that which is according unto knowledg, departed this life in the self same burning fire. And thus much of them.

CHAP. XXIX.

Of twelve Martyrs that suffered together in one day with *Pamphilus*, and of the martyrdom of *Adrianus* and *Eubulus*.

Time now draweth me away to the painting forth to posterity that noble and glorious theater of Martyrs which suffered together with *Pamphilus*, whose name I do always honour and reverence. They were twelve in number, and thought worthy not only of the Propheticall, or rather the Apollotick gift, but also the number of the *Apostles*, of whom *Pamphilus*, Minister of the Church of *Cæsarea* was principal: a man very famous, for sundry his virtues throughout the whole race of his life: singular, in despising and contemning this present world: hountifull for liberality bestowed upon the poor: wonderfull, in neglecting the care of transitory things: excelling in behaviour and Philosophical trade of living: moreover, passing all the men of our age, for fervent zeal and earnest study of holy

Scripture:

Pamphilus

Petrus *Apfelamus* burned.
Promus be-
headed.
Elias be-
headed.
Asclepius a
Marcionite burned.

Scripture : marvellous constant in all his doings and enterprises, and also very ready to ayde and help such as were of his kin and familiar acquaintance. Other his virtues and well-doings, because it required a longer Treatise, we have lately and largely published in a peculiar Volume, entituled of his life, and divided into three Books. Therefore such as are desirous more exquisitely to know his virtuous life, we referre thither, and presently we mind only to prosecute such things as concern the Martyrs which suffered persecution together with him. The second after *Pamphilus* that came forth to wraile, was the reverend hoare-headed *Valens*, Deacon of the City of *Asia*, a grave Father in every mans eye, and greatly skilled in holy Scripture, if then there was any such in the world, he was to expert therein, that if he heard any parcell thereof by any man alledged, forthwith was he able by rote to repeat it, as if he had read it out of a Book. The third was *Paulus*, a man wonderfull zealous and fervent in the spirit, born in the City *Jamnia*, where he grew to great fame, before martyrdom he endured the scorching and searing of his flesh with hot irons, and passed through a worthy combat at the confession of his faith : the martyrdom of these was deferred by reason of their continuance in prison two whole dayes. In the mean while came the brethren of *Egypt* which suffered martyrdom together with them. These *Egyptians* when they had accompanied the Confessors of *Cilicia* unto the place appointed for the digging of metals, returned home again. In their return they were taken of the watch which kept the gates of *Cesarea*, (which were barbarous and rude grooms) and examined who they were, and whence they came. When they could not conceal the truth, they were laid in hold, as if they had been hainous trespassers, and had committed some horrible crime. In number they were five, which were brought before the tyrant, and after examination, clapt in prison. The third day being the sixteenth of the moneth *Peritius* after the *Romans*, about the fourteenth of the *Kalends of March*, these, together with *Pamphilus* and the rest of his companions (mentioned a little before) by commandement were brought before the Judge. This Judge first of all trieth with sundry and manifold torments, with new and strange devices, the invincible constancy and valiant mind of the *Egyptians* : and withall he demanded of the chief and principall in this combat, what his name was then, when instead of his proper name, he had named himself unto him, after some Prophet or other (for this was their manner, instead of the idolatrous names which their Parents had given them, to chuse them new names, they called themselves after the name of *Elias*, *Jeremias*, *Ejay*, *Samuel* and *Daniel*, and expressed not only in word, but in work themselves, the very true God of *Israel*, hid from the *Jews* according unto the proper etymology of their names.) *Firmilianus* hearing such an appellation of the Martyr, weighed not at all the sense and signification of the word, but secondarily asketh of him what countryman he was. He satisfying the interrogatory, giveth a fit name unto the former answer, that his country was *Jerusalem*, meaning in very deed the self same wherof *Paul* spake : *That Jerusalem which is above is free, which is the mother of us all*. Again in another place : *To are come unto the mount Zion, and to the City of the living God, the celestiall Jerusalem* : for it was this that the Martyr understood. *Firmilianus* being earthly minded, enquireth earnestly and curiously, where this City was, in what country it lay, and withall tormented him grievously, to the end he should confesse the truth. This Martyr having his hands wristed and tyed behind him, his feet with certain new and strange kind of engines stretched asunder, avouched constantly that he told him the truth. Afterwards when the Judge demanded of him again, what he was, and where that City was situated, made answer : that it was a country which only belonged to the godly : that none other should be partaker thereof save the godly alone; and that it was situated eastward, where the Sun in the morning spreadeth abroad the bright beams of his light. In uttering these words he entred into so divine a cogitation within himself, that he forgot the tormentors which laid him on every side, and seemed to perceive no sense or feeling of the pain and punishment, as if he had been a ghost without flesh, blood, or bone. The Judge casting doubts with himself, and greatly disquietted in mind, thought the Christians would bring to pass, that the City mentioned by the Martyr, should rebel and become enemy unto the *Romans* : he began to search, and diligently to enquire, where the region (by report Eastward) should be. Last of all, when he saw this young man after bitter and grievous torments, with immutable constancy to persevere stedfastly in his former saying : he gave sentence that his head should be stricken off from his shoulders. Such was the mortal race of this miserable life, which this blessed Martyr did run. The rest of his companions, after the like torments,

Valens.

Paulus.

Five Martyrs
beheaded.Gal. 4.
Heb. 12.

ments, ended their lives with laying their heads on the block. In the end, *Firmilianus*, though in manner wearied, and frustrated of his purpose, yet not satisfied to the full with these infinite torments, and their terrible execution, turned himself unto *Pamphilus* and his companions. And though he had experience sufficient heretofore of their invincible constancy in defence of their faith, yet again he demanded, whether at length they would obey and yield unto him. When he was resolved of their last answer, which tended to Martyrdom, he gave sentence, they should be tormented and punished alike with the former Martyrs. Which being done, a young man, one of the servants of *Pamphilus*, so well brought up and instructed, that he might very well seem worthy the discipline and education of so worthy a man, as soon as he perceived that sentence was past upon his master, he cryeth out in the midst of the throng, and requesteth that his masters carcase together with his companions, after the breach was departed their body, might quickly be buried in their graves. The Judge being affected no like unto a man, but to a most savage beast, tendered not at all the young mans youthfull years, but forthwith demanded of him, whether he were a Christian, who when he affirmed plainly that he was, boiled with anger, as if his heart had been sticke with a knife, and charged the tormentors they should lay on him the weight of their hands, and the might of their strength. After that he was enjoined to sacrifice, and had refused, the Judge commanded, that without all compassion, he should be scourged unto the bare bone, unto the inner and secret bowels, not as if he were a man covered with flesh and compassed in a skin, but a picture made of stone or wood, or some senseless metall. In which kind of torment he continued a long time ; when the Judge perceived that he uttered no language, neither gave forth to understand that he felt any pain, and saw that (his body being in manner senseless, spent with lashes and consumed away) he tormented him in vain, he continued still hard hearted and void of all humanity, and decreed forthwith, that his body should be burned by a little and a little with a slow and slack fire. This young man being the last of them which afore the Martyrdom of *Pamphilus*, (who was his bodily master) entred into this dangerous skirmish, departed this life before him, because the tormentors which executed the rest seemed to be very flow. Then might a man have seen *Porphyrius* (for that was the young mans name) after trial in every kind of exercise, earnestly and wholly bent with a wonderfull desire, as the manner is of men, to obtain the valiant and sacred victory : his body all powdered with dust, yet gracious in faith and countenance, hastening to the place of execution for all his afflictions with upright and noble courage, replenished no doubt with the Spirit of God : attired in the philosophical habit, after his wonted guise, to wit, wearing a garment after the manner of a cloak, which covered only his shoulders, telling his mind to his familiars by signes, with a modest and mild spirit, continuing still, yea, when he was bound to the stake, his glorious and gladsome countenance : and moreover, when the fire flamed about with great fierceness, and waxed extreame hot round about him, ye might have seen him with his breath on either side drawing the flame unto him : and after these words, whenas the flame first of all touched his body, which with loud voice he sounded out, (*Jesu thou son of God succour and help me*). he suffered constantly without any murmuring at all, all those marvellous and extreame torments, even to the last gasp. Such was the affliction of *Porphyrius*, whose end, *Selenchus* a Confessor and a Soldier signified unto *Pamphilus*, who, as the author of such a message deserved, was without delay, thought worthy to take the same chance, together with those Martyrs. For as soon as he had certified him of *Porphyrius* death, and taken his leave and farewell of one of the Martyrs, certain souldiers lay hands upon him, and bring him before the President. He, as if he went about to hasten his journey, and to joyn him a wayfaring companion with *Porphyrius* unto the celestiall Paradise, commandeth forthwith that he should be beheaded. This *Selenchus* was born in *Cappadocia*, and preferred to this great honour before all the youth of the *Romane* band, and before them which were of credit and estimation among the *Romans*, he excelled all the rest of the souldiers in youthly favour, in strength, and goodly stature for big setting, for fair liking, and fit proportion of the whole body : he was famous at the beginning of the persecution, for his patient suffering of stripes in the defence of the faith, and being deprived of the warlike dignity which he enjoyed, became a zealous follower of the worshippers or religious men, he succoured and provided with fatherly care and oversight for the fatherless, the succourless, the widows, and such men as were visited with great misery

Porphyrius the
servant of
Pamphilus after
torment
was burned
to death.

Selenchus be-
headed.

Theodulus crucified.

Julianus burned.

Adrianus beheaded.
Eubulus beheaded.

Firmilianus the wicked tyrant was beheaded.

misery and affliction. Wherefore God being rather delighted with such like sacrifices of mercy, and works of charity, than with smoky incense and bloody oblations, called him of his goodness, unto this glorious and renowned garland of Martyrdom. This was the tenth champion of the number mentioned before, which suffered death in one and the self same day, whereby (as it appeareth) the great and beautifull gate of the kingdome of heaven being set wide open by the means of *Pamphilus* his Martyrdom, made an easie passage both unto him and the other his companions, to the attaining of perfect pleasure in the celestiall Paradise. *Theodulus* also a grave and a zealous father, one of *Firmilianus* the Presidents family, and in greater credit with him than all the rest of his household, partly for his hore-head and great years (for he was a great grandfather) and partly for the singular good will and affection born alwayes towards him, treading the same steps *Srleuchus* had done before him, and committing the like crime with him, is brought before his master *Firmilianus* the President to plead for himself : who being incensed with greater rage towards him than the rest of the Martyrs, delivered him in the end to be crucified, which kind of Martyrdom after the example of our Saviour, he suffered most willingly. Yet because there wanted one which might supply the twelfth room among the Martyrs rehearsed before, *Julianus* came forth. Who coming from farre, and as yet not entred into the wrassling place, as soon as he had heard by the way as he came of their death and happy ends, forthwith he conveyed him straight unto the noble spectacle and theater of Martyrs, and as soon as he saw with his eyes the blessed bodies of the Saints lying all along upon the ground, he was tickled with inward joy, he embraced them severally, and saluted them after the best manner : which when he had done, the catchpols and executioners apprehended him, and presented him before *Firmilianus*, who after he had executed such things as were correspondent unto his cruel nature, commanded he should be laid upon a slow and slack fire, and so burned to death. *Julianus* triumphed and leape for joy, and with a loud voice gave great thanks unto God, who vouchsafed him worthy to greata glory and reward, and in the end he was crowned with Martyrdom. He was by birth of *Cappadocia*, in life and conversation holy, faithfull and very religious, and besides his fame in other things, he was abundantly inspired with the Spirit of God. Such was the train of them which were tormented, and by the goodness of God crowned Martyrs in the company of *Pamphilus*. Their holy and happy carcases were kept above ground by the decree of the wicked President, four dayes and four nights, to be devoured of the beasts of the field, and of the fowls of the air. But when as miraculously, neither beast, neither bird, neither dog drew nigh unto them, again by the grace and goodness of Almighty God, they were carried away safe and found, and committed to their graves with solemne burial, after the Chrillian manner. Furthermore, when the cruelty practised against us was bruted abroad, and rife in every mans mouth, *Adrianus* and *Eubulus*, of the country *Manganas*, taking their journey towards *Cesarea*, to visit the rest of the Confessors, were taken at the gates of the City, and examined concerning the cause of their voyage into that country. Afterwards freely confessing the truth, they were brought before *Firmilianus*, who without any more ado or farther deliberation, after many torments and infinite stripes, gave sentence that they should be torn in pieces of wild beasts. Within two dayes after, being the fifth day of the month *Dysfros*, about the third *Nones* of *March*, when the Citizens of *Cesarea* celebrated their wakes, upon the day of revels, *Adrianus* was thrown at the feet of a fierce Lion, afterwards slain with the edge of the sword, and so died. *Eubulus* the third day after, about noon, in the self same *Nones* of *March*, being the seventh day of the month *Dysfros*, when the Judge intreated him earnestly to sacrifice unto the Idols, whereby he might enjoy their freedome according unto law and order, he preferred a glorious death for godlines sake, before this frail and transitory life : after he was torn and mangled of wild beasts, he was slain (as his fellows before him) with the edge of the sword, and being the last, he sealed with his blood all the happy confits of the blessed Martyrs of *Cesarea*. But it shall seem worthy the noting, if at length we remember after what fort (and that not long after) the heavy hand of God lighted upon those wicked Magistrates, together with the tyrants themselves. For *Firmilianus*, who forwardly and contumeliously raged against the Martyrs of Christ, suffering extreame punishment together with the other his partners in horrible practices, ended his life with the sword. And these were the Martyrdoms suffered at *Cesarea*, during the whole persecution.

CHAP.

The Pastors of the Churches for their negligence in executing of their office, were punished from above. The martyrdom of Peleus, Nilus, Petermithius. The punishment of Silvanus and John. The beheading of nine and thirty Martyrs in one day.

What in the mean time was seen to fall out against the Presidents and Pastors of Churches, and after what sort the just judgment of God revenger of sin (instead of shepherds over sheep, and the reasonable flock of Christ, the which they should have wisely and advifedly governed) made them not only keepers of Camels, a kind of beast void of reason, by nature crooked and ill-shapen: but also the Emperors horsekeepers, and this he did for a punishment due to their deserts : moreover, what contumelies, what reproaches, what diversity of torments they suffered of the Emperors, Presidents, and Magistrates at sundry times for the holy ornaments and treasure of the Church, what pride and ambition raigned in many of them, how rashly and unlawfully they handled divers of the brethren : what schismes were raised among the confessors themselves, what mischief certain seditious persons of late stirred up against the members of the Church which were remnants, whilst that daily with might and main (as commonly we say) they indeavoured to excogitate new devices one after another : how that unmercifully they destroyed and brought all to nought with the lamentable estate of bitter persecution, and to be short, heaped mischief upon mischief : all these aforesaid, I mind to pass over with silence, supposing it not to be our part (as I have said in the beginning of this book) either to rehearse or record them, inasmuch as I am wholly bent and carefully minded to overslip and conceal the memoriall of them. Yet if there be any laudable things, any thing that may seem to set forth the Word of God, any worthy act, or famous doings flourishing in the Church, I take it to be my special and bounden duty to discourse of these, to write these, often to inculcate these in the patient ears of faithfull Christians, and to shut up this Book with the noble acts of the renowned Martyrs, and with the peace which afterwards appeared and shined unto us from above. When the seventh year of the persecution raised against us was now almost at an end, and our affairs began by a little, and as it were by stealth, to grow unto some quiet state, ease and security, and now leaped unto the eighth year, in which no small multitude of Confessors assembled themselves together at the mine pits in *Palestina*, who freely occupied themselves in the Rites and Ceremonies of Christian Religion, so that they transformed their houses into Churches : the President of the Province being a cruel and a wicked man (as his mischievous practices against the Martyrs of Christ, do prove him for no other) made a voyage thither in all the halt, and hearing of their doings, their trade of life and conversation, made the Emperor by his letters privy thereunto, painting forth in the same, such things as he thought would disgrace, discredit and defame the good name of those blessed Confessors. Whereupon the master of the mine pits and metalls came thither, and by virtue of the Emperors commandment, separateth the multitude of Confessors, so that thenceforth some should continue at *Cyprus*, some other at *Libanus*, and others also in other places of *Palestina*, and commanded that all should be wearied and vexed with sundry toiles and labour. Afterwards he picked out four of the chief of them, and sent them unto the Judge, of the which two of them were called *Peleus* and *Nilus*, Bishops of *Aegypt*, the third was a Minister, the fourth annexed unto these was *Petermithius*, a man wonderfully beloved for his singular zeal towards all men on Gods behalf. All which, the Judge requested to renounce Christ and his Religion, who when they obeyed not, and seeing himself frustrated of his purpose, gave sentence that they should be tryed to a stake and burned to ashes. Other some again of the Confessors being not fit for that labour and service, by reason either of their heavy old age, or unprofitable members, or other infirmities of the body, were released, and charged to dwell in a several and solitary place. Of which number *Silvanus* Bilhop of *Gaza* was the chief, who lively exprest unto all the world, a godly shew of virtue, and a notable pattern of Christianity. This man from the first day of the persecution, and in manner unto the last, during all the space, was famous for the sundry and manifold conflicts he suffered after infinite examinations, and reserved unto that very moment, to the end he being the last, might seal up with his blood all the conflicts of the Martyrs slain in *Palestina*. There were released, and partakers with him of the same affliction, many *Aegyptians*, one was *John* : who also in fame and renown excelled all the men of our time : who although he was blind before,

Chap. 24

Peleus burned.
Nilus burned.
A Minister burned.
Petermithius burned.

Silvanus.

John a blind
man of a fin-
gular memory
and rare gifts.

The Ecclesiastical History

LIB. 8.

yet the tormentors were so cruel, so fierce, and rigorous, that for his great constancy in professing the name of Christ, they maimed his left leg with a burning saw (as the other Confessors were used before) and feared the apple of the eye bereaved already of sight, with an hot scalding iron. Let no man marvel at all at his good conversation and godly life though he were blind, because his manners deserved not such admiration as his gift of memory, where he had Printed whole Books of holy Scripture, not in tables made of stone (as the holy Apostle saith) neither in the hides of beasts, parchment or paper, which moth corrupteth, and the time weareth away, but in fleshy tables of the heart, that is, in the prudent memory and sincere understanding of the mind: so that when it seemed good unto him, he was able out of the closet of his mind, as it were out of a certain treasury or good learning, to alledge and repeat the *Law* and the *Propheets*, sometimes the *Histories*, at other times the *Evangelists* and works of the *Apostles*. I once felt truly, that when I first saw the man stand in the midst of the congregation and assembly, and heard him recite certain places of holy Scripture, I wondered at him. For as long as I heard his voice sound in mine ears, so long thought I (as the manner is at solemn meetings) that one read out of a Book: but when I came nearer unto him, and saw the truth as it was, all others standing about him with whole, open and sound eyes, and him using none other but only the eye and sight of the mind, and in very deed, uttering many things much like unto a Prophet, and excelling in many things many of them which enjoyed their senses found and perfect, I could not chuse but magnifie God therefore, and marvel greatly thereat. Methought I saw lively tokens and evident arguments, that he was a man indeed not after the outward appearance, or fleshy eye of man, but according unto the inner sense and secret understanding of the mind, the which expressed in this man, though his body were maimed and out of fashion, greater power of his inward gifts. God himself reaching unto these men (mentioned before, and continuing in several places, executing their wonted trade of life in prayer and fasting, with the rest of their godly exercises) the right hand of his mercy and succour, granted them through martyrdom to attain unto an happy and blessed end. But the Devil, enemy and sworn adversary of mankind, could no longer away with them, for that they were armed and fenced against him with prayers continually poured unto God, but went about (as he imagined) to vex them, and to cut them off from the face of the earth. For God had granted him that might and power, that neither he in no wise could be kept back from his willfull malice and wickedness: neither these men for their manifold and sundry conflicts, should be deprived of their reward and glory. Wherefore by the decree of the most wicked Emperor *Maximianus*, there were in one day nine and thirty Martyrs beheaded. These were the martyrdomes suffered in *Palestina*, during the whole term of eight years, and such was the persecution raised against us, which first began with the ruine and overthrow of the Churches, and increased daily more and more, by reason the Emperors at sundry times renewed the same, whereupon also it fell out that there were manifold and sundry torments of valiant champions, wrastling for the truth in Christ, and an innumerable multitude of Martyrs in every Province, reaching from *Lybia* throughout all *Egypt*, *Syria* and the Eastern countries, and every where, even unto the confines of *Illyricum*, and the coasts adjoining to the foresaid countries, as all *Italy*, *Sicilia*, *France*, and the western countries, and such as reach unto *Spain*, *Mauritania* and *Africa*: where they were not persecuted full two years, but quickly through the mercy and goodness of God, obtained peace and tranquility, because the divine providence of Almighty God, for their faith and innocencies sake, pitied their lamentable estate. For that which from the beginning was not remembered to happen in the *Roman* Empire, came now in the end to pass amongst us, beyond all hope and expectation. The Empire was divided into two parts, because of the persecution raised against us. And though in some part of the world, the brethren enjoyed peace, yet in other regions and countries they endured infinite conflicts and torments. But when at length the grace of God shewed his loving, mercifull and favourable countenance and watchfull care over us, then I say, the Governors and Magistrates, even they which aforesaid raised persecution against us, remembered themselves somewhat better, altered their mind, and sung a recantation, quenching the fiery flame of persecution flashing among us, with more circumspect decrees and milder constitutions in the Christians behalf. Now let us record unto the posterity the recantation of *Maximianus* the tyrant.

The End of the Eight Book.

THE

THE NINTH BOOK OF THE ECCLESIASTICAL HISTORY OF *Eusebius Pampbilus*, Bishop of *Cæsarea* in *Palestina*.

CHAP. I.

Though Maximianus went not seriously about to succour the Christians, and to mitigate the persecution, yet it profited, and Sabinus published abroad his letters in the behalf of the Christians, so that peace was restored.



His recantation being forth by the commandment of the Emperors, was published every where throughout *Asia*, and all the Provinces thereof, which being so done, *Maximianus* the Eastern tyrant, most impious of all, and chief enemy to the service of God, not pleased with these proclamations, instead of the written edict, commanded his Lieutenants by word of mouth, that they should cease the wars against the Christians. And because he durst no other way contradict the higher power, he began to imagine how to conceal the decree already proclaimed, and to provide, lest it were made manifest unto the countries of his Dominion, and by this advice, commanded his inferior Magistrates by word and not by writing, that henceforth they should persecute us no more. But they certified one another of this commandment by letters, and *Sabinus* who then among them was in highest dignity, certified by Epistle written in the Latin tongue, the several Presidents throughout the Provinces, of the Emperors decree, by translation thus: *The majesty of our Lords and most noble Emperors hath decreed now a good while ago, with great care and devotion, to induce the minds of all mortal men unto the holy and right trade of living, to the end, these also which have alienated themselves from the Roman manner, should exhibit due worship unto the immortal gods: but the stubbornness of some, and their most obstinate mind so far resisted, that they could not be withdrawn from their purpose, by any just reason, nor terrified with any torment that was laid upon them. Forasmuch therefore as it fell out by this means, that many put themselves in great peril, the majesty of our Leiges and most puissant Emperors, after their noble piety (judging it a thing far from their most noble purpose, for such a cause to cast men into so great danger) gave me in charge, that with diligence I should write unto your wisdom. That if any of the Christians be found to use the religion of his own sect, you neither grieve or molest him at all, neither think any man for this cause worthy of punishment, when as it appeareth in so long a tract of time, they can by no means be induced to surcease from such a pertinacity. Your industry hath therefore to write to the Lieutenants, Captains and Constables of every City and Village, that they pass not the bounds of this Edict, to presume any thing contrary to the same. The Presidents throughout the Provinces, having received these letters, thinking this to be the true meaning of the Emperor in these letters contained, declare forthwith by their Epistles, the Emperors decree unto the Lieutenants, Captains, and such as governed the country people. Neither were they satisfied with sending of letters only, but rather by doing the deed it self, to bring about the Emperors will, brought forth and set at liberty, such as they held captives in prison, for the confession of Christian Religion, yea, releasing them also, which for punishment sake were committed to the mine pits, and digging of metall, for they being deceived, though this would please the Emperor. These things being thus brought to pass, immediately after the sun-beams of peace shined brightly, as if it had been after a dark or misty night. Then might a man have seen throughout every city congregations gathered together, often Synods and their wonted meeting celebrated. At these things the incredulous heathen were much dismayed and wondering at the marvellous strangeness of so great a change, cried out, that the God of the Christians was the great and only true God. Some of our men which faithfully and manfully endured the combat of persecution, enjoyed again their liberty among all men; but other some weak in faith, of abject minds in the storm of persecution, greedily haltered upon their false, and sought of such as were strong and sound,*

Sabinus unto the Presidents throughout the dominions of Maximianus.

Such as fell in persecution repented them of their fall.

found, the right hand of salvation, and desired the Lord to be mercifull unto them. Again the noble champions of godlines being set at liberty from the affliction they suffered in the mine pits, returning to their own home, passing throughout every City with valiant and chearfull courage, with unspeakable joy, and replenished with inexplicable liberty of mind. So that both in their voyage and return, they went on lauding God in Songs and Psalms, throughout the high waies, market-places, and frequented assemblies. There mightest thou have seen them, who a little before, after most grievous punishments, were fettered and banished their native soyl, to receive and enjoy their proper houses, with a chearfull and merry countenance, inasmuch, that they which aforetime cried out against us, now rejoiced together with us at this wonderfull sight, happening beyond all mans expectation.

CHAP. II.

Maximinus again shewing his hatred against the Christians, forbiddeth the assemblies in Church-yards, and goeth about to banish them Antioch.

THe tyrant, enemy to all honesty, and chief adversary of all the godly, whom we said to have borne rule in the Eastern parts, not well brooking these things, permitted them not to continue in the same state, no, not fix whole moneths. Wherefore he putteth in ure every mischievous practice, to the overthrow of peace and tranquillity: first by a certain pretence he goeth about to bar us our liberty of meeting in Church-yards, next by sending certain malicious men, he incited and provoked against us the Citizens of *Antioch*, that they should beg of him for a great benefit, that he would permit no Christian at all to dwell within his Dominions. This he assayed to effect by others, the author of all which mischief was *Theotecnus*, who solicited the cause, and egged them of *Antioch* forwards: a man he was of authority, an inchanter, very spitefull, and far from the signification of his name, who then was Lieutenant of that City.

CHAP. III.

Theotecnus goeth about to mischief the Christians: he incenseth the tyrant against them, and setteth up an Idol at Antioch.

THis *Theotecnus* therefore when he had vehemently impugned us, and procured every kind of way that the Christians should diligently be sought out of their dens, and apprehended as hainous robbers: and had devised all means, to the end we should be charged and accused, and had been the cause of death to an infinite number, at length he erected an Idol of *Jupiter*, as of the god of friendship, with certain enchantments and forceries, and inventeth thereunto impure ceremonies, execrable sacrifices, and detestable oblations, and causeth report to be made unto the Emperor, of the strange things the Oracle seemed to utter. This *Theotecnus* also being a flatterer (which he saw pleased the Emperor) raised a wicked spirit against the Christians, and said, *God so commanded, that the Christians should be banished out of the City and the liberties thereof, for that they were rebels and traitors to the Crown.*

CHAP. IV.

Maximinus again raises persecution by his decrees.

When that *Theotecnus* first of all had done this of his own accord, all the other Magistrates inhabiting the Cities of his Dominion promulgated the like sentence: and whenas the Presidents throughout the Provinces saw this pleased the Emperor, they egged the subjects also to do the like: and the tyrant very promptly consented by his rescript unto their Ordinances, so that again the heat of persecution was blown against us, and Idol Priests were ordained by the decree of *Maximinus*, throughout every City and village, and moreover, high-priests which specially excelled in policies, and passed others in all things, who also were zealous followers of their religion, and bestowed great labour about the service of them whom they worshipped. Wherefore the Emperors superstition and idololatrical mind was again as it were fresh incensed against us: that I may utter the whole in few words, he brought all his Dominion, both Magistrates and inferior subjects, to practice every kind of mischief for his sake against us, and to think they required him fully, and should have great favour if they desired to obtain any benefit at his hand, if they oppressed us with slaughter, and executed certain new mischiefs against us.

CHAP.

CHAP. V.

The heathens go about to defame Christian Religion, saying blasphemies against the acts of Christ and Pilate, with certain womens confession extorted from them by the Governor of Damalcus.

Again they forge certain acts as of *Pilate* and our Saviour, full of blasphemy against Christ, the which by consent of the Emperor, they send abroad throughout his Dominions, commanding by their letters, that the same throughout all places both City and country should be expounded, and delivered to the youth by Schoolmasters, to be committed to memory instead of their theames. These things being thus brought to pass, a certain Ruler of the host, whom the *Romans* call a Captain, drew from the market-place of *Damascus* in *Phœnicia*, certain infamous women, and brought them by threats of torments to that pass, that after a regiter of record was shewed, they should confesse themselves sometimes to have been Christians, and privy to the wicked and lascivious acts which the Christians committed among themselves at their solomn meeting on the Sundayes: and what other things soever it pleased him they should utter to the slander of our Religion, the which words were registred, copied, and sent to the Emperor, who also commanded the same to be published every where in every place and City.

CHAP. VI.

The confusion of the Captain of Damalcus: the commendation of certain Martyrs, and the places where they flourished.

But this Captain in a while after procured his own death with his proper hand, and suffered punishment due for his malicious desert. Then again banishment and grievous persecution was raised against the Christians, and again the Presidents of several Provinces began cruelly to stir against us, so that divers of them which excelled in the doctrine of Christ Jesu, bare away the inevitable sentence of death. Of which number were three Christians in *Emisa* a City of *Phœnicia*, who of their own accord professed Christianity, and were delivered to be devoured of ravening beasts. Among these also was *Silvanus* a Bishop, far stricken in years, having executed the function of the Ecclesiastical ministry, the space of forty years full. About that time *Petrus*, who notably governed the Churches of *Alexandria*, excelling all other godly Bishops for his virtuous life and godly exercise of preaching, for no other cause than you hear, without hope of any reward, suddenly and unadvisedly by the commandment of *Maximinus* was beheaded: and together with him after the same manner, many *Egyptian* Bishops were executed. Again *Lucianus* a notable man, for his continency of life, and for his skil in holy Scripture highly commended, being an Elder of the Church of *Antioch*, was brought to *Nicomedia*, in which City the Emperor then abode. And after he had exhorted unto the Emperor (enemy to all goodness) an *Apology* in defence of the doctrine which he taught, and according to the which he governed, was cast into prison, and shortly after executed. This *Maximinus* in short space exercised so great tyranny and cruelty towards us, that the later persecution seemed far more grievous than the former.

CHAP. VII.

The Edit of Maximinus against the Christians, and the calamities which ensued after: the publishing thereof, damned the bragery of the tyrant.

IN the midst of every town (which before was never seen) the decrees of Cities, and besides them the copies of the imperial edicts engraven in brazen tables were nailed up. And children in schools sounded every day *Jesum* and *Pilat*, and other things, which for further contumely were invented. It seemeth very expedient for this place, to annex the copy of the edit which *Maximinus* nailed to pillars, so that the insolent and arrogant temerity of this man, his spite towards God, his evident contumacy, and again the vigilant justice of God against impious persons, which immediately overtook him, according to the celestial wisdom, may be revealed: wherewith he being provoked, though he imagined not mischiefs very long against us, yet at that time he confirmed them with publick edicts: the copy whereof was thus:

The copy of the Rescript of *Maximinus*, ratifying the decrees published against us, and borrowed of that which was nailed to a post at *Tyrus*.

At length the weakness of mans mind, laying aside and scattering all obscurity and mist

Maximinus against the Christians.

He commendeth the super-
stition of the
Tyran, and
their cruelty
against the
Christians.

of error which hitherto possessed the wits as well of impious as of the miserable men, wrapped in the pernicious darkness of ignorance, hath been able to discern, that the same is governed by the providence of the immortal god, embracing goodness, which thing may not be expressed, how acceptable, how pleasing and grateful it was unto us, and how great a trial it shewed of your godly will, whereas also aforetime every man knew your disposed diligence and piety towards the immortal gods, whose faith is made manifest, not by naked and fruitless words, but by firm and wonderful works: wherefore your City may justly be called, The seat of the immortal gods, and by many examples it is apparent how she flourisheth, having the celestial gods present with her. For behold, your City laying aside all the things which specially concerned her, and desisting the things: that chiefly should have been sought for her wealth, whereas she perceived that cursed vanity again to creep, and like contemned and covered sparkles of fire, by blowing again to kindle forth mighty flames, immediately without further deliberation, you having recourse unto our grace, as unto the Metropolitan of all divine worship, have made supplication for remedy and aid: the which sound mind, it is manifest, the gods for your trusty service have ingrafted in you. He therefore, I mean the most high and mighty Jove, who ruleth your most renowned City, to the end, he might deliver your country gods, your wives, your children, your households, goods and houses from all corruption, hath inspired your minds with this wholesome counsel, shewing and declaring, how excellent and notable a thing it is to embrace the religion and sacred service of the immortal gods with due worship. Who may be found so bereaved of all his wits, which cannot understand this thing to happen unto us by the favourable care of the gods, that neither the earth denyeth the seed she received, frustrating the hope of the husband-man, by vain expectation: neither is that they of wicked men on earth strengthened without offence: neither doth the noisome temperature of the air, dispatched with death the corrupt bodies: neither is the Sea (swollen with importunate winds) overflow the banks: neither do the storms which fall down unlooked for, stir up pernicious tempests: neither is the earth, which is softer and mother of all, drowned in her own bottomless gulfs, by terrible earthquakes: neither the mountains cleft, on earth swallowed up by rending of the earth asunder: all which evils, yea, greater than these, who knoweth not often to have hapen heretofore? Yet all these things came to pass, because of the mere folly of those wicked men, whereas that shameful spot overshadowed their minds, and well might, as I may so say, prevailed every where. Again a little after he addeth: Let them behold the wide and broad field, the flourishing corn, and overflowing ears, the pleasant meadows clothed with herbs and flowers, moistened with showers from heaven, and the weather become temperate and calm. Again, let us rejoice, because the might of the most potent and sturdy Mars is pacified through your service, sacrifices, and worship. Let them rejoice, because they therefore constantly we enjoy quiet peace, and as many as left that blind error, and returned unto the right and best mind, may the rather be glad for that they are delivered from that sudden storm and grievous disease, and henceforth attained unto the sweetness of a pleasant life. But if they persist in that execrable vanity, our will and pleasure is (according to your request) that they be scourged and banished far from your City, and the bordering regions, that your City by this means after your laudable industry, being made free from all impurity, may busily occupy her self according unto her disposed mind, in offering of sacrifices with due honour of the immortal gods. And that you may thoroughly understand how grateful your request in this behalf hath been unto us (yea, without invidy or great suite) our most prompt mind to promote good endeavours, hath voluntarily granted unto your devotion, that what giftsoever of our bounty itself ye list, ye crave it of us in consideration of this your godly purpose: and that this thing may be accomplished forthwith, ask and have, which thing done shall be a perpetual testimony unto your City of piety towards the immortal gods, and shall be a proof unto your sons and posterity, how that you have been worthily rewarded by our goodness, for this your desire to lead a right life. When these things were nailed to pillars throughout every Province, they bereaved us of all hope of better success as much as lieth in man, so that well might, according unto the divine saying of Christ, The elect themselves (if it could possibly) had been offended at these things. But whereas in manner the hope of many lay for dead, immediately while they were yet in their journey which were authorized to publish in certain places the foresaid Edict, God the defender of his Church, not only refuted the insolent out-rage of this tyrant, but shewed unto the world his celestial aid in our behalf. For showers and rain in winter season ceased from their wonted streams in watering the earth: and famine unlooked for oppressed them: after this ensued the pestilence, and a certain grievous disease in form of a botch, termed for the

A stander.

Math. 24.

the fervent burning thereof a Carbuncle. This spreading it self over the whole body, brought such as were thitherwith infected into doubtfull danger of their lives, but specially taking them about the eyes, it blinded an infinite number, both of men, women and children. Moreover there arose war betwixt the tyrant and the Armenians, who unto that time from the beginning were friends and fellows of the Romans. These Armenians whereas they were Christians, and careful about the service of God, the tyrant (enemy to God) endeavoured to constrain them to do sacrifice unto Idols and Devils, and instead of friends he made them foes, instead of fellows, enemies. These things sodainly meeting together in one and the same time, have kindled the boiling of the presumptuous tyrant against God, wherewith he gloried that neither famine, nor pestilence, nor war, fell in his time, for that he carefully worshipped idols, and impugned the Christians.

CHAP. VIII.

Of the grievous famine and pestilence in the time of Maximinus, and of the godly affection which the Christians shewed to their heathen enemies.

These things running in a heap and together, contained fore signes of his death. For he together with his army was fore vexed with the wars against the Armenians, and the rest, I mean the inhabitants of his Cities, fore pined away with famine and pestilence, so that one measure of wheat was sold for two thousand and fifty Attikes. An infinite number died throughout the Cities, but more throughout the countries and villages, so that now the fundry and ancient demaines of husband-men were in manner quite done away, for that all sodenly through want of food and grievous malady of the pestilence were perished. Many therefore sought to sell unto the wealthier sort, for most slender food, the dearest things they enjoyed. Others selling their possessions by pieces, felt at length into the miserable peril of extrem poverty: others gnawing the small shred tops of green grafs, and with all consciously feeding on certain venomous herbs, used them for food, whereby the healthy constitution of the body was perished and turned to poison. Divers noble women throughout the Cities, driven to extrem need and necessity, went a begging into the country, shewing forth by their reverend countenance and more gorgeous apparel, an example of that ancient and free manner of feeding: certain others whose strength was dried up, tottering too and fro, nodding and sliding much like carved pictures without life, being not able to stand, fell down flat in the midst of the streets, groveling upon the ground, with their faces upward and stretched-out arms, making humble supplication that some one would reach them a little piece of bread: and thus lying in extremity, ready to yield up the ghost, cried out that they were hungry, being only able to utter these words. Others which seemed to be of the wealthier sort, amazed at the multitude of beggers, after they had distributed infinitely, they put on an unmercifull and sturdy mind, fearing lest they shortly should suffer the like need with them that craved. Wherefore in the midst of the market-place and throughout narrow lanes, the dead and bare carcases lay many dayes unburied and cast along, which yielded a miserable spectacle to the beholders. Yea many became food unto dogs, for which cause chiefly such as lived, turned themselves to kill dogs, fearing lest they should become mad, and turn themselves to tear in pieces and devour men. And no less truly did the plague spoile every house and age, but specially devouring them whom famine through want of food could not destroy. Therefore the rich, the Princes, the Presidents, and many of the Magistrates, as fit people for a pestilent disease (because they were not pinched with penury) suffered a sharp and most swift death. All sounded of lamentation, throughout every narrow lane, the market-places and streets, there was nothing to be seen but weeping, together with their wonted pipes, and the rest of minstrels noise. Death after this sort waging battle with double armour, to wit, with famine and pestilence, destroyed in short space whole families, so that the dead carcases of two or three were seen born to the grave at one funeral. These were recompences for the bragging of Maximinus and the Edicts which he published against the Christians throughout the Cities, whereas by manifest tokens it appeared unto all men, how serviceable and godly the Christians were in all things. For they alone in so great an overflowing of mischief, shewed forth true compassion and studious curtesie, every day some busily occupied themselves in curing and burying the dead, whereas infinite were otherwise despised of their own friends: others gathering together

The Christi-
ans alone
were endued
with compas-
sion.

together throughout the whole City into one heap and place, the multitude of them which were in great danger by reason of famine, distributed bread unto all: to the end they might make that benefit manifest and famous unto all men, whereby they might glorify the God of the Christians, and confess that they alone were godly indeed, and found by their works to be the only worshippers of God. These things being thus brought to pass, the great and celestial God, defender of the Christians, which by the foresaid calamities shewed his wrath and indignation against mortal men, because they had vexed us above measure, made the bright countenance of his providence towards us, placable and comfortable, so that thereby peace shined with great admiration unto us, like light unto such as fate in darkness, and made manifest unto all men, that God himself is the continual overseer of our affairs, which chastiseth his people and exerciseth them with calamities for a season, yet after sufficient correction appeareth again tractable and mercifull unto such as trust in him.

C H A P. IX.

The victory of Constantine against Maxentius, the Edict of Maximinus in the behalf of the Christians.

V Herefore *Constantine*, whom we have termed Emperor, sonne of an Emperor, godly, of a most godly man, and gracious in all things, being raised up by the highest King, the God and Saviour of all, against these most impious tyrants, waging battell with them by Law of Armes, and assisted with the aid of God, overthrew miraculously *Maxentius* at *Rome*, and soiled him utterly. *Maximinus* also in the East living a little after *Maxentius*, died a most shameful death, which was procured by *Licinius*, who as yet had not raged against us. But the foresaid *Constantine*, who was chief in honour and possession of the Empire, tendering the *Romans* estate, whom the tyrant oppressed, made supplication unto the celestial God and his word, even to Jesus Christ the Saviour of the world, for aid and succour, to the end he might deliver unto the *Romans* the liberty they enjoyed from their forefathers, and girded himself to battell together with his whole host: while that *Maximinus* in the mean space trusting more in his magical arts, than in the good will of his subjects, durst not march forwards to meet him, nor out out of the town walls, but fortified every place, every coast and City with innumerable multitudes of armed souldiers, infinite garisons full of sleight, placed here and there on every side throughout all *Italy*, and the other countries of his Dominion. Wherefore *Constantine* the Emperor being aided from above, set upon the first, the second and third band of the tyrants host, valiantly overcame all, and so conquering the chief part of *Italy*, draweth now nigh to *Rome*. And lest he should be constrained for the tyrants sake to assault the *Romans*, God brought forth the tyrant himself very far without the gates of the City, as it had been bound with certain chaines, again confirming and manifesting that ancient power of his against wicked men (which many accounted fabulous and incredible, but the faithful esteemed certain, and by Scripture warrantable) visible to be seen both of the faithfull and infidels after a wonderful manner. Even as therefore in the time of *Moses*, and that ancient and godly Nation of the *Hebrews*, he overthrew the chariots of *Pharaoh* and his host in the Sea, and drowned the chosen horsemen and souldiers, in the running streams of the red Sea: so *Maxentius* and his armed souldiers and whole troop, defended like a stone plunging into the depth of the water, whenas he went about to flye away from the power of God, (by whom *Constantine* was assisted) and to pass over the water, the which he had carefully overlaid with cockboats like bridges, linked together and prepared to his own destruction. Wherefore then also it might have been said, *His hab made a pit and digged it, and is fallen into the pit that he made. His mischief shall be upon his own head, and his cruelty shall fall upon his own pate.* For the bridge which was made upon the river being overthrown, the passage was hindered, and the boats forthwith together with the men in them sunk to the bottom: and first of all, the most impious tyrant himself, next his guard which were with him, according to the foresaying of holy Scripture, plunged like lead into the depth of the running stream. So that this victory being happily obtained by the helping hand of God, the self same which *Moses* was said by them which were with *Moses* the great servant of God, against the impious tyrant, (though not in word, yet in deed) might have been sung and said after this sort: *Let us sing unto the Lord, he is gloriously magnified, he hath overthrown the horse and rider.*

Exod. 14.

Psalm 7.

Exod. 15.

*Victory in the sea, he is become my helper and defender, so that I perish not. And who is like unto thee O Lord among the gods, who is like unto thee? Glorified in the Saints, wonderful and gloriously bringing strange things to pass. When Constantine for these and such like things had given thanks to God the chief Prince and author of victory in these his travels, he came conqueror to Rome, where immediately he was joyfully received of all the people, both men, women, and children, Senators and other noble persons, with great honour and shouting. But as one having the service of God engrained with him, not moved with these triumphant acclamations, neither puffed up with praise, yet privy well enough to the aid of God, commanded immediately, that the banner of the Lords passion should be set upon the right hand of his picture: so they set it up in the most famous place of Rome, holding in his right hand the wholesome sign of the Cross, in the which he commanded this superscription to be engraven in *Romane* letters: *In this wholesome signe, the true cognizance of fortitude, I have delivered our City from under the tyrants yoke, and have set the Senate and people of Rome at liberty, restoring them to their ancient honour and renown. Moreover, whenas Constantine himself and also Licinius the Emperor together with him (who as yet was not fallen to tyranny and madnes, whereof afterwards he was guilty) both together pacified God the author of all goodness: with one mind and will, they made a law in most absolute and ample wise in the behalf of the Christians: they sent notice also unto Maximinus, who as yet ruled in the East, how wonderfully God wrought with them, and of the victory against the tyrant and the law it self, and the friendship hypocritically he pretended towards them. But he like a tyrant, when he knew these things, became very sorrowfull: and lest he should seem to yield unto others, or be thought to dissemble, for fear of them which had ordained this law, as of his own accord and authority, he gave forth unto the Presidents of his Domion this Edict necessarily in the behalf of the Christians, wherein craftily against himself, he faineth the things that never were done by him.**

A Copy of Maximinus the tyrants Epistle in the behalf of the Christians.

Jovinus, Maximinus, Augustus unto Sabinus [sendeth greeting. I hope it is well known unto your wisdom, and to all mortal men, our Leiges and Lords Diocletian and Maximinian, our fathers, to have notably decreed, whenas they saw in manner all men laying aside the service of the gods, and joyning themselves to the Christian Nation: that as many as severed themselves from the service of the immortal gods, should be called again to the religion of the gods with undoubted pains and punishments. When first of all I happily came into the East, and understood of many men which might have praised the Common-wealth, and were banished by the Judges for the foresaid cause, I gave this to every Judge in charge: that none of them themselves should deal severely with them of their Provinces, but call them back with fair speeches and exhortations unto the worship of the gods. When these things thus according unto our will were accomplished, it fell out that none of the Eastern parts was either banished or found obstinate, but by reason that nothing was grievously or severely practised against them, they might be revoked unto the service of the gods. Whenas the last year prosperously I came to Nicomedia, and there made my abode, the Citizens of Nicomedia came unto me, together with the images of their gods, craving earnestly, that in no case I should permit such a Nation to inhabit their Country. But forasmuch as I know very many men of that religion to dwell in those parts, I framed them an answer in this sort: that I liked well of their petition, but I saw that all did not request the same. Wherefore if any continued in that superstition, (our will was) that every one should be left to follow the free purpose of his will, so that if they would acknowledge the service of the gods, in like sort they should enjoy the same City, together with Citizens of Nicomedia, and the other Cities also which made the like request unto me, that not one of the Christians might dwell among them. It was needfull that I should answer them friendly and lovingly, the which all the ancient Emperors observed, and is of the gods themselves approved, through whom all mortal men and the government it self of the Common-wealth doth stand. It pleased us then to raise so great a request made unto us in the behalf of the service of their high god. Wherefore though chiefly heretofore also we have written unto your wisdom, and commanded the like, that nothing severely were done against them of the Province which went about to succour such a Nation, but should patiently be obeyed, and that they should suffer contentments and vexations, neither of the officials, neither of any other whatsoever.

Maximinus in the behalf of the Christians.

An impudent lye. He sheweth no such curtesie.

sever. I have thought good by these my letters to admonish your prompt mind, that with fair speeches and exhortations you bring them of our Dominions to acknowledge the careful providence of the gods. Wherefore if any of his own accord think good to acknowledge the service of the gods, such a one is worthy to be embraced: but if some will cleave to their peculiar religion, let them do it at their free will and pleasure. Your wisdom hath therefore to observe, that which is decreed of us, that none henceforth have this power given to oppress with contumelies, railing speeches and sinking troubles, our loving subjects, since, as it is written before, it behoveth us rather with fair speeches and mild exhortations to revoke them unto the service of the immortal gods. And to the end, this our commandment be known of all our Provincials, our will is, that you publish by Proclamation directed from your self, that which is commanded by us. When Maximinus being constrained of necessity, and not of his own accord, had commanded these things, for all this he was not of all men thought true in his dealing, or worthy of trust, because that aforesaid after the like grant, he had shewed himself a turn-coat, and of a deceitfull heart. Therefore none of us durst gather a Synod together, or meddle with publick affairs, for these letters licensed not this, but commanded that we should not be afflicted with any violence or contumely, it commanded not that Conventicles should be made, that Churches should be built, or the rest of our wonted ceremonies should be retained, although Constantine and Licinius Princes of peace and piety, had written unto Maximinus that he should grant these things, and permitted the same unto all their subjects by Edicts and Decrees. But this most wicked man would not thus much have remitted his tyranny, had he not by divine judgment been compelled and brought at length against his will to this pass. For such a trouble befell unto him as followeth.

CHAP. X.

Maximinus waged battle with Licinius, and is overcome, he rageth against his inchanters, he publisheth an Edict in the behalf of the Christians, at length dieth miserably.

VVhenas he was no longer able to sustain the greatness of the Empire which unworthily he had challenged unto himself, but went about his affairs otherwise than became him, through want of skill, being void of a moderate mind required in an Emperor, and unadvisedly puffed in mind with overflowing arrogance and pride, he presumed to wax statey against his fellow Emperors, for excelling him in lineage and learning, in worthiness and wisdom, but specially against him which passed all other in wisdom and piety towards the true God, and to challenge unto himself the majesty of the chief Emperors. He became so furious and mad, that he broke the league made with Licinius, and raised an irreconcilable war. In short space therefore, with all might he molested in manner every City, and having gathered all his host together, and mustred a multitude of many * myriads of souldiers, he marcheth to battel, and directeth the fore-front of his band against him, trusting in devils whom he took for gods, and was arrogant because of his infinite multitude of armed souldiers. But in the skirmish it selfe he destitute of Gods help, and God the one and the only aider and succourer of all men, giveth the victory to Licinius: and first of all, the force of armed souldiers wherein he trusted faileth him, afterwards being left alone, destitute of all company, forsaken of his souldiers, which fled unto the conqueror, the unhappy man put off quickly the imperial attire, indeed not becoming his person, being timorous, cowardly, and effeminate, and joyning himself to the multitude, flieth away, and hiding himself in fields and villages, he hardly escaped the hands of the enemy, while by all means he sought to save his life, herein notably approving the holy Scripture, and shewing that to be the truth where it is said, *There is no King that can be saved by the multitude of an host, neither is any mighty man delivered by much strength. A horse is counted but a vain thing to save a man, neither shall he deliver any man by his great strength. Behold the eye of the Lord is upon them that fear him, and upon such as trust in his mercy, that he may deliver their souls from death. After this sort, the tyrant subject to most vile shame and reproach, came to his own coats and dominions, and first of all, being stricken with rage and madness, he slew many Priests and Prophets of their gods, whom before he had suspected, and by the procurement and trust of whose Oracle he had taken armour upon him to wage battel, as inchanters and deceivers, which also had villainously betrayed his person. Afterwards when he had glorified the God of the*

Christians,

Christians, and ordained a most perfect and absolute Decree in the behalf of their libetty, suddenly vexation ended his life, so that there remained no time afterwards for him to deliberate. The Law which he published was thus:

The Copy of Maximinus the tyrants constitution in the behalf of the Christians, translated from the Latine into the Greek tongue.

The Emperor Cæsar Cajus Valerius, mighty, Lord of Germany, Lord of Samaria, gracious, fortunate, pious Augustus. It is requisite that without ceasing we provide for the profit of our Provincials, and by all means that we be willing to exhibit those things unto them, whereby they may obtain such things as may chiefly profit them. The things which avail for publick profit and commodity, the advantage of the Commonwealth, and pleasing unto every man, we are well perwaded that there is none but knoweth them very well, that every one hath recourse unto that which is done, and that every wight in the world understandeth of our affairs. When as aforesaid it came to our knowledge, that for the same cause (for the which it was commanded by Diocletian and Maximian our Progenitors of famous memory, the Synods and Assemblies of the Christians should be cut short) many were troubled and spoiled by the Officials, and the same as yet we perceive to be further practised against our loving Subjects, whom chiefly, as reason requireth, we ought to provide for, whose substance was taken away, by our Letters sent unto the Presidents throughout every Province of our Dominions the last year we have decreed. That if any were disposed to cleave unto such Ceremonies, or to addith themselves unto the observation of that Religion, it might be lawfull for them without offence to follow their own will, and that they should be hindered or forbidden by no man. Our pleasure was moreover, that without fear and suspicion, they should use that service which pleased every man best. Nevertheless ye cannot be ignorant of this, that certain Judges despised our Decrees, and made our Subjects uncertain of our Edicts, and to have done it of set purpose, that they might the longer abide in those Rites which pleased them better. That therefore hereafter all suspicion, doubt and fear may be removed, we have decreed to publish this Edict, whereby it may appear manifest unto all men, that it may be lawfull for them, as many as will follow that opinion and Religion, by this our gracious gifts and Letters Patents, as every one lusteth and is delighted, so to use that Religion which him pleaseth, and after his own manner to exercise the same. Besides this also is permitted unto them, that they may build places of prayer for the Lord. Last of all that this our gift may be the greater, we have vouchsafed to decree that altho that if any houses or manors heretofore belonging unto the Christians title, by the commandment of our Ancestors have passed unto the Crown, either presently enjoyed by any City, or otherwise sold or given to any man for a reward, all these we have commanded they should be revoked to the ancient right of the Christians, whereby all may have experience of our piety and providence in this behalf. These words of the tyrant, not one year being fully past, followed the Edicts which against the Christians were engraven in pillars. And to whom a little before we seemed profane, impious and the plague of all mankind, so that he forbade us to dwell not only in the Cities, but also in the fields, yea in the desert, by the same man, Edicts and Injunctions are decreed now in the behalf of the Christians: and they which of late were in peril of fire and sword, and the ravenous devouring of beasts and fowls of the air before the tyrants face, and suffered all sorts of pains and punishments, and miserable ends of this life, as profane and impious persons: unto them now it is permitted openly to exercise and use the Christian Religion, and to build places for prayer unto the Lord: again, the tyrant affirmeth this unto them, that they may enjoy certain rites and privileges. When he had proclaimed this his protection, on therefore in the end he received this in stead of recompence, that enduring the lesser torment which by right he should have suffered, he being stricken of God with a sudden plague from above, should die in the second skirmish of the battel. He died not as Captains in war, who fighting manfully in battel for their Country, for virtue and their friends, are commonly wont to endure courageously a glorious death: but like an impious person and a rebel against God (his army as yet lying in the field, and he tarrying at home and in secret) he suffereth due punishment, being stricken with a sudden plague of God over all his body, so that he was vexed with great torments and griefs, pined away with hunger, fell down from his bed, his flesh altogether wasted by invisible fire sent from above, so that it consumed, dropped away, & lost all the fashion of the old form, whereas there remained nothing unto him save only the bare bones like a painted image, dried up of a long time. Neither did the beholders take his body for other, than the sepulchre of the foul, buried in a body that was now dead and altogether consumed.

Chap. 10. in the Greek. Maximinus in the behalf of the Christians. He discerneth with his subjects.

Maximinus waged battel with Licinius. * A myriad is ten thousand.

Psalm 33.

The death of Maximinus the tyrant. God plagued Maximinus. Famine. Inward burning in flames.

His last confession.

consumed. When that as yet he burned more vehemently than the boiling baths are wont out of the inward closets of the marrow, his eyes leapt forth, and passing their bounds left him blind. But he breathing as yet in these torments, making his confession unto the Lord, called for death, and at length confessing himself to have suffered these things justly, and in stead of revenge for the madness he presumed and practised against *Christ Jesus*, gave up the ghost.

C H A P. XI.

After the Death of Maximinus, the Christian affairs began to be in better estate. The Executors of Maximinus tyranny are punished. Constantine and Licinius are proclaimed Emperors.

The ignominy that befell Maximinus after his death

The executors of tyranny are plagued.

Persecution a wicked Magistrate. *Gulcianus* a wicked Magistrate.

Theotecnus.

Inchanters and Idolaters punished.

Maximinus children and kinsmen received their deaths.

Psal. 145.

Constantine and Licinius Emperors.

When Maximinus had thus departed this life, who alone remained of all the tyrants, the utter enemy to all piety and godliness: the Churches through the grace of Almighty God were builded again and erected from the foundations: the Gospel of *Christ Jesus* shining unto the glory of the universal God, received greater liberty than aforetime: but the impiety of the enemies to godliness was subject to extreme shame and ignominy. For the said Maximinus of all the Emperors was declared by public Edicts to be the chief and most deadly enemy, the most impious, the most ignominious, and a tyrant that was abhorred before the face of God. And what monument soever of letters stood throughout every City to his or his childrens honour, they were partly rubbed out and thrown from aloft unto the pavement, and partly so flubbered and darkened with a black colour, that they became unprofitable for publick sight. Likewise the pictures, as many as were erected to his honor, being thrown down after the same sort, and defaced, were exposed to the laughter and derision of such as would use them ignominiously and contemptuously. Afterwards all the ensignes also of others that were enemies to piety and Christian Religion were taken down; all the persecutors, as many as favoured Maximinus were executed, specially such as by him were honoured in the head Cities, and to the end they might flatter him, hated more deadly our Doctrine and Religion: of which sort of people *Persecution* was one, whom before all other he esteemed for most honourable, most reverend, and of all his friends best beloved, twice and the third time Consul, and had appointed him the chief Governor in all his affairs: next was *Gulcianus* enjoying the authority of every degree and office, who also having shed throughout Egypt the blood of an infinite number of Christians, was of great fame: besides many others, through whom chiefly the tyranny of Maximinus prevailed and took increase. Moreover vengeance lighted upon *Theotecnus*, not forgetfull of the things he had committed against the Christians, who became famous because of the Image and Idol he erected at Antioch, and was also made president by Maximinus. Licinius after his coming to Antioch, to the end he might find out the Inchanters which had foully deceived him, punished with torments the Prophets and Priests of the late erected Image, and made inquisition in what sort they cloaked that deceit. When as they being driven by torment could not conceal the truth, they revealed the whole mystery to be a deceit wrought by the subtilty of *Theotecnus*. Wherefore he rewarded all with punishment due for their deceit, and first of all *Theotecnus* himself, afterwards the other companions of Inchantments, when he had first diversly tormented them, he executed to death. After all these the next turn lighted upon the children of Maximinus, whom he had made companions of the Imperial honour, of the pictures and publick ensignes. Last of all the Kinsmen of the tyrant, who aforetime by their insolency oppressed all men, together with the aforesaid tyrant now suffered punishment with utter shame. For they received not the Discipline, neither knew they nor understood the admonition which in holy Scripture saith: *Put not your trust in Princes, nor in any child of man: for there is no help in them. When the breath of man goeth forth, he shall return again to his earth, in that day all his thoughts and devices shall perish.* The impious persons after this sort being taken away, the Empire stood very stable and void of all envy unto *Constantine* and *Licinius* alone. These men (whenas before all things they wiped out of this life the enemies of God) joyfully possessing benefits and graces from above, shewed forth the study of virtue and of godliness, piety and thankfulness of mind towards God, by a constitution published in the behalf of the Christians.

The end of the ninth Book.

T H E

THE
TENTH BOOK
OF THE
ECCLESIASTICAL HISTORY
OF

Eusebius Pamphilus Bishop of Casarea in Palestina.

C H A P. I.

The thankfulness of the Christians for the Peace granted unto them from above after the great storme of Persecution.

Great thanks in all things be given unto God Almighty and King of all, and to Jesus Christ the Saviour and Redeemer of our souls, through whom we wish unto our selves continually the firm and immoveable preservation of such things as concern peace, both from outward vexations, and also inwardly in our minds. Having finished nine Books of the Ecclesiastical History (being furthered by thy prayers, most holy *Paslinus*) we annex the tenth, and dedicate it unto thee, shutting up the whole work under thy Patronage. Not unfully therefore do we place here that absolute and solemn Sermon gratulatory of the repairing of the Churches, obeying no doubt herein the holy Ghost, commanding after this sort: *Sing unto the Lord a new song, because he hath done marvellous things. With his own right hand, and with his holy arm hath he gotten himself the victory. The Lord hath shewed his salvation: in the sight of the heathen hath he openly declared his righteousnesse.* Inasmuch that these words of the Prophet require a new song, of duty then we must have a song in our mouth, because that after ugly and dark spectacles, after thundering and terrible threats, we have been thought worthy now to see such things, and to celebrate such solemnities; such I say, as before us many just men and Martyrs of God have desired to see upon earth, and have not seen, to hear and have not heard. But thy passing very speedily, have possessed far better joys, being taken away into the Heavens themselves, unto the celestial Paradise, and to divine dainties; but we confessing these present things to be greater than we deserved, do honour above measure the grace of Gods divine Majesty. We honour him justly, reverencing him with all the might of our minds, and testifying truly according to the Prophecies written, where it is said: *Come and see the works of the Lord, what marvellous things he hath done upon earth, he maketh wars to cease unto the ends of the world. He breaketh the bow, bruiseth their armour, and burneth their chariots with fire. Rejoycing therefore together in this fort, because of these things which in us manifestly are fulfilled, we will joyn this Book to the other Treatises. For the whole rabble of the hateful persons and enemies of God was wiped away, and so suddenly taken out of the sight of men, that again the Word of God was fulfilled, saying: *I saw the wicked lifted up and exalted like the Cedars of Libanus, and I passed by, and behold he was not, I sought his place, and it could not be found.* This day being lightsom and clear, overcast with no dark clouds, hath shined to all the Churches of Christ throughout the world, with the Sun-beams of celestial brightness. Neither did any forrainger envy at our joyfull assemblies, or at the enjoying of the same gracious benefits, but all mortal men being delivered from tyrannical oppression, had liberty to communicate with us in the things given us from above.*

C H A P. II.

The Heathens are glad of the Christians success, the Churches are repaired, and the Emperors shew themselves liberal and bountifull.

The Heathen being delivered and rid of the former mischiefs, confessed diversly, that the only true God was the defender of the godly Christians. But unto us there was an unspeakable joy, which with incessant hope did depend of Christ the anointed of God.

Q 2

Yet

He beginneth with thanks unto God, for the peace after persecution.

Psal. 98.

Psal. 45.

Psal. 37.

The Temples
built again.

Yet a certain divine gladness inspired all, seeing the places a little before destroyed by the impiety of the tyrants, to be raised up as it were out of a long and deadly calamity, and the temples again from the foundations to be erected unto an unmeasurable height, and to receive greater beauty than ever they enjoyed before their subversion. Moreover the most puissant Emperors by their often constitutions published in the behalf of the Christians, have amplified and enlarged the things granted us by the free bountifulness of God: unto the Bishops also there came favourable Letters from the Emperor, dignities were bestowed, sums of money and presents were sent them. The copy of which Letters translated out of the Roman into the Greek tongue, it shall not be amiss in his proper place to annex unto this present History, as unto a certain pillar, to the end it may be committed to the memory of all posterity.

CHAP. III.

Of the Dedication of the Temples then every Where celebrated, and their solemn Orations and Sermons.

Consecrations
and the Dedications
of Temples.

Ezek. 37.
An uniform
consent of the
Christians.

Then the wished and desired sight was seen of us, to wit, the celebrating of the Dedication throughout the Cities, and consecrations of Oratories lately builded: the meeting of Bishops, the coming together of them which being far severed asunder, dwelt in foreign Countries, the love of Nation, the knitting together of the members of Christ meeting together in one harmony. So that according to the foreshowing of the Prophet, signifying mystically before the thing which should come: *Bone was joined to bone, joint to joint, and whatsoever other thing the laying of the Prophet, though darkly, yet truly foretold us* One power of the divine Spirit wrought in all the members: all had one mind, and the same readiness of Faith: the celebration of the Divinity among all was one. Moreover the orderly service of such as governed the Churches and publick ministrations of the holy things appointed of them for the purpose: comely Rites and Ceremonies of the Churches were celebrated, here with Psalmodes and other songs of praise, delivered us from above, there with divine and mystical ministrations, as the secret pledges of the Lords passion, were solemnized, and withall men and women of every age, with all their power, with cheerful mind and will, in prayer and thanksgiving, honoured God the author of all goodnes. To be short, the Governors of the Churches as many as were present, with solemn Sermons every one as much as in him lay, set forth and extolled the solemn meeting and assemblies. There went up into the Pulpit one among all the rest, counted very sage, expert in the Word of God, well exercised in preaching, who chose a parcel of Scripture, discoursed at large, as it were, in the gathering together of the members and uniting of the Congregations, whom many learned Clerks and famous Bishops heard with quiet and attentive ear. This Preacher therefore in the presence of *Paulinus* a Bishop that passed all other for rare and singular gifts, by whose means and procurement also the famous Temple of *Tyrus* in *Phœnicia* was built with most gorgeous furniture, uttered this Sermon in such sort as followeth,

CHAP. IV.

A solemn Sermon in praise of the building of the Churches, but expressly directed unto Paulinus Bishop of Tyrus.

He praiseth
Paulinus the
Bishop.

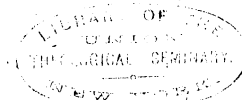
Beleel,
Solomon,
Zorobabel.

O Ye Friends and Priests of the most high God, which are beautified with holy robes, and the heavenly crown of glory, with the sacred ointment and priestly attire of the holy Ghost: and thou the ornament of the new holy Temple of God, which art honoured of God himself with wisdom of ancient years, yet hast brought to pass noble deeds and enterprises with fresh and flourishing virtue, to whom God himself preserver of the whole world hath granted this great honour, that thou shouldst build and repair on earth this house unto Christ the only and first begotten Word, unto his holy and noble Spouse, whom one may very well call either a new *Beleel*, chief builder of Gods Tabernacle, or *Solomon*, King of a new and more mighty *Jerusalem*, or else a new *Zorobabel*, who hast purchased far greater glory unto the Temple of God than it had before: and O you the sucklings of the holy

Rock

Rock of Christ, the house of good literature, the school of wisdom, the honest and godly audience of piety: it was lawful for us of old to laud God with hymns and songs, which have heard out of holy Scripture, the marvellous wonders of God, and the miraculous bountifulness of the Lord shewed towards mankind, being to this end instructed, that we should say: *O God, we have heard with our ears, our fathers have declared unto us the works thou hast wrought in their dayes of old: But now have we learned it, not by hearing, neither by rehearsal and rumour of the high arm and heavenly hand of our God and high King, but by deeds, and (as I may say) with the eyes themselves, beholding the things written of old to be certain and true, we may sing another hymn of victory, and to good purpose shout and say: Like as we have heard so have we seen, in the City of the Lord of Hosts, in the City of our God: In which City (not this lately builded and erected unto God) which is the Church of the living God, the pillar and ground of all truth. Whereof a certain other testimony of holy Scripture reporteth thus: Glorious things are spoken of thee, O thou City of God. Inasmuch as then we are gathered by the benefit of Almighty God, through the grace of the only begotten, unto this Church, let every one of us here presently assembled together, praise and laud God, and withall cry and say: I was glad when they said unto me, we will go up into the house of the Lord. And again: Lord I have loved the beauty of thy house, and the place where thine honour dwelleth. And not only he which sitteth, but altogether, with one spirit, and with one mind honouring the Lord: let us sing and say: Great is the Lord and worthy to be praised in the City of our God, even upon his holy hill. For he truly is great, and his house great, high, wide and beautiful in comparison of the sons of men. Great is the Lord which alone doth wonderful things, great is the Lord doing great things, unsearchable things, glorious and excellent things whereof there is no number. He is great changing moments and times, removing and ordaining things, raising the poor out of the dust, and lifting the needy out of the mire, he hath deposed the mighty from their seats, and exalted the meek out of the earth; he hath filled the hungry with good things, and hath broken the arms of the proud. And thus (not only to the faithful, but also to infidels) hath he confirmed the memory of things rehearsed of old, who is Lord of all, the maker of the whole world, the Almighty, the most excellent, the one and the only God, which doth wonderful and great things, unto whom we obediently do sing a new song, even unto him which alone doth marvellous things, because his mercy endureth for ever: which smote great Kings and slew mighty Kings, because his mercy endureth for ever: because that when we were brought low, the Lord was mindful of us, and delivered us from our enemies. With these praises let us not cease to celebrate God the universal Father, but also the second Person, author of all goodnesse exhibited unto us, the bringer of the knowledge of God, the teacher of true piety, the rooter out of the wicked, the dispatcher of all tyrants, the governor of our whole life, let us (whose case was lamentable) honour him, founding continually with mouth and mind. I mean our Saviour Jesus. For he alone the only most excellent Sonne of the most excellent Father, according unto the will of his Father, whereby he loved man, most willingly like a cunning Physician, for the health of the patient, took upon him our Nature, which lay as it were in a bottomlesse pit of perdition, the beholding of whom in this case was very grievous, and the handling unpleasant: and of the miseries of other he heaped unto himself great miseries, he saved not onely such as were sick with sore botchles and festered wounds, but also such as lay among the dead, he himself by himself hath delivered us from the most dark dungeons of death. There was not so much power given to any other in Heaven, which could without let, and undoubtedly minister salvation to so many castaways, but he alone took upon him our perdition, subject to many grievous passions, he alone took upon him our troubles, he alone took upon him the punishments due for our impiety: and when he found us not onely half dead, but already even sinking in the graves and sepulchres themselves, preserved us heretofore, and now also by the carefulnesse of his good will, beyond all other mens expectation, yea and ours too, and by the great abundance of his fatherly goodnesse is become our quicker, our Day-Star, our great Physician, our King and Lord the Christ of God. When all mankind was buried in the cloudy night of profound darkness, by the wilfulness of seducing Devils, and the working of spirits harmful to God, he alone appearing unto us with the Sunne-beams of his heavenly light, loosed the knotty fetters of our sins: but now after that for so great favour and bountifulnesse, spite being grieved with all goodnesse, and the Devil himself busily going about all mischief, ready to burst for grief, hath raised cruel warre against us with all his deadly might,*

Q 3



Christ aideth
the comfort-
lesse.

The orna-
ments of the
Temple, and
the meaning
thereof.
Psal. 33.
Psal. 148.

and first after the manner of a mad dogge, which gnaweth with his teeth the stones flung at him, and poureth out the rage of revengement upon those dead things: he set upon the stones of the Oratories, and the senselesse building of the houses with savage woodnesse, to the end he might bring in (as he supposed) a desolation of Churches: Again, he sent out cruel murmurs and poysoned speeches; partly by the threats of wicked tyrants, and partly by the degrees of prophane Princes: Moreover, foaming our his death, he hath infected with his venomous and deadly poison the souls which he caught in his snare, and slew them with the damnable Sacrifices of dead Images, and raised against us all sorts of beasts covered with mans skinne, and all kind of cruelty: Again, the Angel of great counsel, the great Arch-captain of God, after sufficient wrestling, the which the most valiant Souldiers of his Kingdom endured thoroughly with invincible patience and sufferance, had effsoons shewed himself, he destroyed the hurtfull and noysome things, and brought all to nought, as if they never had been named, but unto himself he made all acceptable and peculiar above all glory, not only among all men, but among the heavenly powers themselves, the Sunne, the Moon, the Starres, all Heaven and earth together. So that now, which otherwise never any where came to passe, the most excellent Emperors, considering the honour they received of him, have detested the sight of dead Images, and trodden under-foot the unlawfull service of Devils: They have set at nought the seducing of old time received of the Elders: They have knowne only God, the common benefactor of all: They of themselves confessed Christ the Sonne of God suprem King of all: upon pillars they have entituled him a Saviour: for everlasting memory they fastened his virtues and victories against the wicked in the midst of the City, which had Dominion upon earth unto the Imperiall Arms, that Jesus Christ our Saviour alone of all the men from the beginning of the world, yea of the head Princes of the whole world was honoured, not as a common King crowned of men, but adored as the natural Sonne of the universal God, and God himself. And not without just cause. For what Prince of all them that ever were, brought so much power, that by the appellation of his name he should fill the ears and mouths of all mortal men throughout the whole world? What King hath ratified so godly and so wise Laws decreed by him, that they might sufficiently and durably be read to the hearing of all men from the ends of the earth to the bounds of the whole world? Who hath wiped away the barbarous and savage manners of the *Gentiles* with his loving and tractable Laws? Who ever since the beginning of the whole world, being impugned of all men, hath shewed power passing the reach and strength of man, so that he seemed daily to flourish, and throughout all his whole life to waxe young? Who hath ordained and planted a Nation not heard off from the first beginning, not secret in some corner of the earth, but throughout the whole compass under Heaven? Who hath fenced his souldiers with the bright armour of godlinesse, that they were found in their fighting against their adversaries, of courage harder than the Adamant stone? What King after his decease so governeth, and warreth, and erecteth signs of victories against the enemies, and filleth every place, Coast, and Countrey, as well of the *Grecians* as *Barbarians*, with his Princely Palaces and consecrated Temples? As these Ornaments and dedicated Jewels of this Temple are gorgeous, which being royal and notable indeed, are worthy of wondering and admiration, and as it were certain and manifest tokens of our Saviour (for now also, *He spake the Word, and they were done; he commanded, and they were created*; For who will withstand the beeking of the Word of God, the suprem King and Governour of all?) which require special rest and convenient leisure, that they may diligently be considered and expounded, whereof also proportionally the readinesse of the workmen is to be weighed, in presence of him whom we celebrate with divine praises, which considereth the spiritual temple of usall, and beholdeth the house builded with lively and growing stones, which being foundly and securely laid upon the foundations of the *Apostles* and *Prophets*, hath *Jesus Christ* himself to the corner stone, whom the wicked head-builders of mischief have rejected, not onely of that building which now is ancient and hath no longer continuance, but also of that which presently consisteth of many men. But the Father hath allowed him for head of the corner of our common Church, both then and now also. Therefore this lively Church of the living God builded of our selves, I do call the chief Vestry serving for the Word of God, whose inward Chancels not seen of many, holy

in

in deed and most holy places, who by beholding of them ever durst presume to explicate? Yea, who could behold the inner parts of the hallowed Porches, but the only great high-Priest of all, to whom onely it is lawfull to search the secrets of every reasonable soul? Peradventure it may be possible for some one or other of his equals to enjoy the second place next after him, to wit, for the President and Captain of this warfare, whom the chief and great high-Priest himself hath ordained a shepherd of this your holy flock, enjoying the second honour of these holy things, taking in charge your people by lot and appointment of the Father, as his servant and interpreter; like a new *Aaron* or *Melchisedech*, likened unto the Sonne of God remaining and preferred by him for ever by the prayers in common of you all. Unto this man therefore onely be it lawfull next after the chief and greatest high-Priest, to see and to behold, it not the chief things, at least wile the second closet of the inner contemplation of your souls, when he hath exactly lifted every one of you by experience and prolixity of time, and wheras with his own industry and care he hath instructed you all in honesty and the Doctrine which is according unto godlinesse, and hath been made mighty above all others to set forth with works agreeable to his calling, that Doctrine which by aid of the divine power he hath gotten. The chief therefore our great high-Priest, *The things which he seeth the Father do, the same likewise (saith he) doth the Sonne*. But this man secondarily even himself beholding with the clear eyes of the mind, the first as a teacher whatsoever things he saw him do, using as it were the first framed patterns, the portraiture of them, as much as lay in him, to the like resemblance, as a Workman he wrought the things which you see with your eyes, differing not a jot from that *Beseet*, whom God himself endued with the spirit of wisdom and understanding, and other industry and skillfull knowledge, whom he called and ordained the Workman of the building of the Temple by forms of the celestial Types. After this sort this man, garnishing and beautifying whole Christ, the Word, the wisdom and light in his mind, it may not be told with what courage of mind, with what plenteous and unsatiable power of the mind, and with what great liberality of you all, and earnestly contending with largenesse of gifts, least by any means you should slide away from his purpose: he hath ordained this most renowned and most excellent Temple of the high God, as a visible pattern agreeable with nature, resembling the better invisible Temple. This Quire, worthy to be spoken of, though first of all it were covered through the wiles of the adversaries, with the sink of all filchinesse, he desired not, neither yielded he unto the cruel spite of them which were authors of that mischief; for if his pleasure had been to have passed unto some other place, (a thousand others had been easily sought in this City) he had found great ease of his labour, and had been rid of so much businesse. But first of all he stirred up himself to this work; next, all the whole people being settled with readinesse, and made of all as it were one will; first he took this labour in hand, to the end that he might specially restore her that was destroyed by the enemy, which afore-time had endured great travells, and before our time the same perfection which we suffered, I mean the Church like a Mother deprived of her children, he thought good that she altogether with us should enjoy the magnificency of our gracious God. Forasmuch as the great Shepherd hath vouchsafed to gather into one Fold his children, the Beasts and Wolves being driven away, and every sort of cruel savage Creatures put to flight, *The jaws of the Lion he hath broken*, as the holy Scripture doth testifie, he hath also most justly restored again the very Fold of his flock, *That he might still the enemy and avenger*, and resist the rebellious enterprizes of the wicked against God. And now they are not hated of God, no more were they then. But after that in short space they molested, and were also molested themselves, they suffered punishment due for their desert, and were utterly destroyed themselves, their friends and families, so that the Prophecies written of old in holy Scripture they have in very deed confirmed, where among other things the holy Scripture pronounceth these things of them: *The wicked have drawn their sword, bended their bow that they may shoot at the poor and needy, and slay the pure of heart. Their sword shall pierce their own heart, and their bow shall be broken*. And again, *The remembrance of them is perished with a sound, and their name hath thou wiped away for ever and ever. And when they were in misery they cried unto the Lord, but there was none to deliver them, and he heard them not. They stumbled and fell, but we rose and stand up*. And this

John 5.

Beseet.

The cleansing
of the polluted
Temple.

Psal. 35.

Psal. 32.

Psal. 37.

Psal. 9.

Psal. 18.

thas

Psal. 73.

Ezay 35.

Psal. 74.

Psal. 80.

Prov. 3.

Hcb. 12.

The wall of
the Church.
The porch.A space be-
tween the
Sanctuary and
the porch.

that was fore-told of them (Lord, in thy City thou shalt bring their likeness to nought) is now in all mens sight found true, but they after the manner of the Gyants, going about to warre with God, purchased unto themselves such an end as bereaved them of their lives but she that was desolate and bewailed among men, obtained such an end of her patience in God, as is now to be seen, that according unto the Prophecy of Ezay it may be cryed unto her 1. *Rejoyce thou dry desert, let the wilderness be glad and flourish like the Lilly, the waste places shall bring forth and rejoyce. Thou loose hands and dissolve knees, ye shall be strengthened. Comfort your selves, you faint hearted, you shall be strengthened, fear not. Behold, our God hath restored judgement, and will requite. He will come and save you. For (saith he) the waters shall flow in the desert, and the valleys in a thirry Land, and the dry Land shall be turned into marish, and the fountains of waters into dry Land. And these things of old time fore-told by words were grafted in holy Scripture, but the things now brought to passe, are not only delivered unto us by hear-say, but by works themselves. This desert destitute of water, this widow and desolate (whose gates with axes like timber in the Woods they have hewed down: For they have broken her in peeces with axes and hammers: Whose Books they have destroyed, And burned with fire the Sanctuary of God: for they have thrown to the ground the Tabernacle of his name: whose grapes they have gathered as many as passed this way, and thrown down her hedges, the which the wild Boar out of the wood hath rooted out, and the wild beast of the field devoured) by the wonderfull works of Christ, presently whereit pleased him, is become like the Lilly. For then by his commandment according unto the providence of the Father she was chastized, (Whom the Lord loveth he chastiseth, he scourgeth every child whom he receiveth) and after due measure being converted, she is commanded to rejoyce from above, and now flourisheth like the Lilly, and breatheth unto all men an holy sweet smelling savour. For (saith he) the water shall flow in the desert, they (to wit) which are holy, of the saving fountain of new birth. And now that which a while ago was desert, is turned to marish, and the Well-spring of the water of life issued unto thirry Land. And to say the truth, the hands before loose are strengthened; these works also which we presently behold, are great and famous tokens of the wonderfull power and handy work of God. Moreover the knees of old withered and weakned, having recovered their strength and wonted paces, do enter the right and high way of divine knowledge, and hasten unto the flock of the high Shepherd. But if their minds have been amazed with the threats of sundry tyrants, neither hath the Word of salvation contemned the cure of them, but healing them notably, leadeth them into heavenly comfort: saying, *Comfort your selves ye faint hearted, be strong and fear not.* And because it behoved this Wilderness wrought for God to enjoy these benefits, this our new and passing Zorobabel, endued with that readinesse of mind he is of, to give ear, obeying the sayings of the Prophets, after that bitter captivity and abomination of desolation, despised not this dead carcasce, but before all things pacifying God the Father with prayers and supplications together with the consent of you all: and taking him for a helper and fellow-worker which alone quickeneth the dead, raised her being fallen, after that he had purged and cured the mischiefs which were wrought: and gave her a stole, not wherewith she was clad of old, but that which she learned again of holy Scripture, which testifieth thus: *And the latter glory of his house shall passe the former.* Wherefore enlarging this Quire with far greater room, he hath fortified the outer compasse of the whole building with a Wall, that it might be a most safe hedge of all the whole Work: next he hath erected a great Porch, reaching very high Eastwards unto the Sun-beams, so that unto them which stand afar off without the hallowed Wals, it yieldeth a clear shew of the artificial Work contained within them, and withall turning, or enticing the countenance of forrainers touching the Faith unto the first entrance, so that none passe by, which is not prickred in mind first with the remembrance of the former desolation past, next with the sight of this wonderfull Work (unto such as were hoped and wished for) a prickred adventure to draw men, and by the beholding thereof to entice men to enter in: them also who already are entered within the gates he suffereth not with foul and unwashed feet to draw nigh unto the inner parts of the most holy places. For making a separation with great distance between the Temple it self, and the first Entrance, he hath beautified this place on every side with four overthrow Porches, and after the Forme of a Quadrangle he compassed them about on every side with high Pillars, the distance between he hath shut with Lattice like*

Netts,

nets, made of wood, and measured after the breadth of the place, the middle he left void that the bright sky might be seen, and that it might yeild the air tempered with the bright beams of the Sun. Higher hath he brought pledges of holy purgations, to wit, Fountains lying over against the Temple, which with great plenty of water give means of washing unto such as enter into the holy Cloisters. And this place in which all that go in stay first to wash themselves, as it yieldeth beauty and glory, so is it a fit mansion for them to rest in who are to be instructed in the principles of Faith. Moreover to beautifie these things with great variety of works to delight the eyes, he made large doots into the Temple, with many Galleries made within. And again he placed three Gates on the South side, whose middle distance on both sides he made to excell, both by reason of the bigness and breath thereof, the which also he notably set forth with bows of brasie, linked with iron and sundry kinds of carved work, and substituted them unto it as guarding souldiers unto a Queen. After this manner he added the same number of Porches unto the Galleries on either side of the whole Temple; and over from above he invented sundry sorts of greater lights unto the whole house, and the setting out or Front of them he hath diversly wrought over with carved Timber. But the Princely Palace he hath fortified with more precious and more gorgeous stuff, using for this more plementous liberality of expences. It seemeth unto me herein a thing superfluous, to describe the length and breadth of this house, these gorgeous ornaments, the unspeakable greatness, the glistering shew of the work, the height reaching unto the Heavens, and to extoll with speech the precious Cedar Trees of Libanus hanging over, the which holy Scripture hath not passed over with silence, saying: *The trees of the Lord will rejoyce, and the Cedars of Libanus which the Lord hath planted.* To what end shall I intreat more curiously of the most wise and chief devised disposition of the building, and again of the excellent Ornament of every several part, whenas the testimony of the eyes themselves passeth and excludeth that knowledge which pierceth the ear? But this man having finished the Temple, and the most high seats for the Presidents honour; again having placed the under-seats in a passing good order; and last of all the most holy place, the Altar being set in the middle: Again he so compassed these things with wooden Rails wrought up to the top with artificial carving, that too many might not come therein, yielding a wonderfull beauty to the beholders. Neither hath he negligently paved the floor. This he gorgeously bedecked with Marble-stone, and now consequently he took in hand the utter parts of the Temple; he builded seats and goodly yles on either side very artificially, and joyined them to the Temples side: he beat out windows, and coupled them to the doors of the middle Temple, the which things also our Solomon an earnest maintainer of peace, and builder of this Temple hath brought to passe; for such as yet want the sacrifice and sprinkling done by water and the holy Ghost. So that the Prophecy above-mentioned, consisteth no longer in words, but is accomplished indeed it self. For now, as it is most true, *The latter glory of this house passeth the former.* For it behoved, and most meet was, inasmuch that the Lord had been in agony, and had once embraced death for her, and after his passion, the foul body (which for her sake he put on) being translated unto brightnesse and glory, and the flesh it self after dissolution, led from corruption to incorruption: that he in like manner should enjoy the gracious goodnesse of our Saviour. Although he had promises of the Lord himself of farre more excellent gifts, and desired incessantly to obtain a greater glory of new birth at the resurrection of the incorruptible body, together with the glistering brightnesse of the Angelical Quire above in the Heavens and Palaces of God, with Jesus Christ himself the chief Benefactor and Saviour in the world to come: yet in the mean space, in this present life, she which of old was a Widow and solitary, now adorned by the grace of God with these flowers, and become indeed like the Lilly, according to the saying of the Prophet, he hath put on her wedding Robe, and is compassed about with a Crown of beauty, and as it were instructed by Ezay to dance for joy. Let us hear of her how she offereth with reverence, thanksgiving unto God the King, with the voice of praise, when she saith: *Let my soul rejoyce in the Lord. For he hath put upon me the garments of salvation, and covered me with the mantle of righteousness. He hath bedecked me like a Bridegroom with a Crown, and like a Bride with ornaments. For even as the earth multiplieth her flowers, and like as the garden shooteth forth her seeds, so hath God caused righteousness and praises to flourish before all the Heavens. With such sayings doth she triumph, but hear with what words the Bridegroom, the celestial*

Well-springs;
Cocks or
Coudis.

Gates.

Porches.
Windows.

Psal. 104.

The floor of
pavement.Ezay 61.
The Church
rejoiceth.

Esay 54.

Esay 51.

Esay 52.

Esay 49.

2 Cor. 6.

celestial Word, Jesus Christ himself doth answer her, the Lord himself, saying: *Fear not, because thou wast confounded, neither be thou ashamed, because thou hast been set at naught. The Lord hath not called thee as a woman forsaken and faint hearted, neither as a woman hated from her youth up, saith thy God. A little while have I forsaken thee, and in great mercies will I pity thee: when I was a little while angry I turned my face from thee, but in great mercies will I pardon thee, saith the Lord thy Redeemer. Awake, awake, thou that from the hand of the Lord hast drunk the cup of his wrath. Thou hast drunk of it and emptied clean the cup of destruction, the cup of my wrath. There was not of all thy sons whom thou hast begotten, not one left to comfort thee, not one which might hold thee up with the hand. Behold I have taken the cup of destruction out of thy hand, even the cup of my wrath, and henceforth see thou drink of it no more, and I will put it into their hand which wrongfully troubled thee, and which have humbled thee to the dust, awake, awake. Put on thy strength: put on thy glory. Shake from thee the dust, arise and sit up. Pluck out thy neck from the collar. Lift up thine eyes and look about thee, and see thy sons gathered about thee. Behold they are gathered together and come unto thee. As truly as I live, saith the Lord, thou shalt put them all upon thee as apparel, and gird them unto thee as a bride with her jewels. As for thy land that hath been desolate, wasted and destroyed, it shall be frequented of thine inhabitants, and they which have dwelt there shall be as of. For the sons which thou hast lost shall say in thine ears: this place is narrow for me, provide a place where I may dwell, and thou wilt say in thine heart: who hath begotten me these? I was barren and a widow, but who hath nourished these for me? I was left alone, but whence come these unto me? These things hath Isaiah prophesied. These things of old were inferred in the Scripture concerning us, and requisite it was that some where he should behold the truth thereof shewed in works themselves. Wherefore because the Bridegroom, the Word of God hath thus spoken unto the Spouse his most holy Church, very well hath this chief solemnizer of the marriage raised and reformed this desert, lying after the manner of a dead carcass, destitute of all hope of man, by the common prayers of you all, and true hands stretched forth at the commandment of the universal King, and by manifestation of the power of Jesus Christ: and being raised hath ordained her such an one as he had learned by the description of holy Scripture. This miracle then passeth, and is above measure to be wondered at, of them specially which only make shew of outward things. For the renewings of that divine and reasonable structure in the souls of men, which the Son of God himself according to his own Image made like unto God in all things, that is, a nature incorruptible, incorporeal, reasonable, free from earthly matter, in it self a spiritual essence, exceeds all the chief and first spiritual types belonging unto God. Which at the beginning ordained, that it should be of that which was not, and made unto himself and to the Father, an holy Spouse, and a most sacred Temple, which he sheweth manifestly, when he saith: *I will dwell in them, and walk among them; I will be their God, and they shall be my people.* And indeed the mind of man was perfect and purged, and so prepared from the beginning, that it might beautify the heavenly Word, and crucifix in it self: but by envy and the motion of the malicious Devil, of its own accord it became subject to passions and set on malice, so that being forsaken of God, and destitute of his help, and unarmed, it was exposed and left to the snares of them which of old envied the salvation thereof: and overthrown by the terrors and sleights of invisible and spiritual enemies, hath fallen with such a fall as may not be recovered, so that not one stone of virtue cleaved to another in it, but lay all prostrate upon the earth and dead, bereft of the natural understanding of God. And that being fallen which was made after the likeness of God, no visible wild Boar out of the wood rooted it up, but some pernicious Devil, and spiritual wild beasts which have fed it on fire with passions, as with fiery darts of their malice, and burned with fire the true Sanctuary of God, and thrown to the earth the dwelling place of his name, and trodden it, thus miserably lying overcast with a great heap of earth, without any hope of salvation. But the holy Word of salvation, careful hereof, according to the goodness of his most gracious Father, revenged him of the sinners with punishment due for their desert. First therefore by taking away the lives of the most impious and pernicious of all, the most grievous tyrants hated of God, he purged the whole world, by the industry of the most godly Princes: next, he brought into the open face of the world, men well known of him, dedicated and consecrated unto him of old in godly life, and protected by him, though in secret, (the troublesome times drawing nigh) and honoured them sufficiently*

ciently with plentifulness of his spirit, and by means of these hath cleansed the souls a little before infected and oppressed with all kind of impious decrees, with reprehensive lessons of Discipline, as it were with delying instruments, and all your minds being garnished and made glorious he hath delivered unto this most wife Captain and beloved God: who other-wise prevailing in judgment and industry of invention, knowing and discerning the disposition of the souls committed to his charge, from the first day, as I may say, that he began to build, hath not as yet rested, one while framing in you all glittering gold, another while tried and purified silver, and precious stones, to the end he may accomplish afresh in you by works themselves the sacred and mytical Prophecy which is thus read: *Behold I will make thy walls of precious stone, and thy foundations of Saphyres, thy bulwarks of Jasper, thy gates of crystal, and thy borders of chosen stones. Thy children shall be taught of God. I will give all thy children plenteousness of peace, and in righteousness shall thou be grounded. Therefore building in righteousness, he hath aptly levered the power of the whole people, by some comprising the only outward wall, he hath fortified the sincere Faith. But this people being many and great, is not sufficient to the building of a more excellent work. Unto some he committed the entrances of the house, giving them in charge to watch the doors, and to guide such as enter in, who not unworthily are shewed to be the Porches of the Temple. Some he hath firmly set about the inner Court with chief Pillars, after the manner of a quadrangle, and to the chief Bulwarks he hath referred the Scripture of the four Evangelists. Again, some he hath coupled with Fortresses on either side about the princely Palace, which as yet are novices in the Faith, they both increase and prosper, yet set farther off from the inward holy contemplation of the faithful. Of these hath he taken the incorrupt souls, purified with the divine fountain after the manner of gold, and others hath he set up with pillars, far mightier than those outward, out of the inner writings of mytical Scripture, and set them forth lively to minister light. The glorious doctrine of the high and supreme King that is, of the one and only God, hath adorned the whole Temple with one Porch, and the same very notable. He hath attributed the second beautiful brightness unto the power of Christ, and to the power of the holy Ghost, and every where unto the power of the Father; as for the rest he hath expressed the excellency of every truth both plentiful and manifold throughout the whole house, and on every side he hath builded a great, a princely and a noble house full of light throughout, with lively, fastened, sure and chosen stones of the souls. He hath beautified the inner and utter parts with the most flourishing attire of condignity and temperance, in so much as they consist not only of soul and mind, but also of body. There are also in this Temple thrones, and infinite under-seats and receptacles in all those souls wherein the graces of the holy Ghost have their abode, such as of old appeared unto them which had their conversation with the holy Apostles, of whom also *cloven tongues were seen as if they had been fire, and rested upon each one of them.* But whole Christ himself hath fastened his seat in him which governeth all, in others secondarily next after him placed, rately as every ones capacity can comprise the divisions of the power of Christ and his holy Spirit. The under-seats are both Angels and souls of certain men, even of such as are committed unto every one for institution and custodians sake. The noble, the great and only Altar, what other thing is it, then the most holy place, and the sincerity of the Priests soul which is common to all, at the right hand of which Altar standeth the great Highpriest of all, *Jesus* himself the only begotten Son of God, which directeth unto the Father of Heaven and the universal God, that sweet smelling perfume, the unbloudy and spiritual sacrifices of prayers, received of all with swift eyes and stretched out arms, and first of all he himself with adoration, and alone exhibited due honour unto the Father, and next prayeth that he will be unto us all pacified and gentle, firmly and for ever. This great Temple, which is in the whole world under the Sun, the great workman of all, even the word of God hath ordained, and again he hath finished upon earth this spiritual likeness of them which climb over the same circular form of the Heavens, that the Father might be honoured and worshipped through him of every creature and reasonable thing on this earth; again, he hath made the supercelestial host, and the shews of these things there to be seen: to be short, that *Jerusalem* which they call new, and *Sion* the celestial Mount and supernatural City of the living God, in which infinite troops of *Angels*, and the Church of the first begotten which are*

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1 Cor. 2.

Written in Heaven, do honour with secret and unsearchable praises, our maker and the general Prince of all, whom no mortal man can worthily set forth: *For the eye hath not seen, and the ear hath not heard, neither hath the heart of man conceived the things which God prepared for them*

them that love him. Whereof we now partly being thought worthy, both men, women and children, all together as well small as great, with one spirit, and with one soul, let us not cease with thanksgiving, to celebrate the author of so great benefits bestowed upon us. *Whi. h. hath mercy on all our sins, and curseth all our maladies, which hath redeemed our life from destruction, he crowneeth us in love and mercies, and filleth our desire with goodnesse. For he hath not dealt with us according unto our sins, neither rewarded us according unto our iniquities. For look how far the East is from the West, so far hath he set our sins from us. And even as a father tendereth his sons, so hath the Lord tendered such as fear him.* Pondering therefore in our minds these things always hereafter, and setting before our mind the author and solemnizer of this present Feast, of this joyfull and renowned day, yea day and night, every hour, and as I may say, unto the last gasp, imbracing and reverencing him with all the might of our mind, and now rising, let us humbly beseech him with the great voice of our earnest desires, that he keep and defend us in his sheepefold unto the end, and that he always govern the peace which he himself hath granted, never to be broken, always immovable, in Christ Jesu our Saviour, to whom be glory world without end. Amen.

CHAP. V.

The Edicts of Constantine and Licinius touching Christian Religion, and the liberty thereof.

The copy of the Imperial Edicts translated out of the Latine into the Greeke, and out of the Greeke into English.

GO too now, let us proceed on and annex the Copies of them imperial Edicts of *Constantine and Licinius* translated out of the Roman into the Greeke tongue, as followeth: Weighing with our selves, that of old the liberty of Religion was not to be hindered, and that every one had licence after his mind and will, we have presently commanded that every one shall handle the holy affairs at his pleasure, and that the Christians shall retain the faith of their former opinion and wonted service. But inasmuch as manifold and different opinions do arise by reason of that Edict in which such a licence and liberty was granted, we have thought good to lay down plainly the things whereby peradventure divers of them were restrained from such an observation. Whereas with prosperous success *I Constantine Emperor, and I Licinius Emperor* came to Millain, and enquired the things which made for the commodity and profit of the Commonwealth, these amongst many other things seemed expedient, yea before all other we purposed to decree, wherein the reverence and service due to God is comprized, that is to say, by the which we might grant unto the Christians altogether free choice to embrace what service and Ceremonies pleased them best, to the end the Divinity of the Celestiall Affairs now every where received, might in some part be pleasing unto us and to all our Subjects. Then according unto this our pleasure we have decreed with sound and most right judgement, that licence and liberty be henceforth denied unto none at all, of choosing or following the Christian service or Religion, but that this liberty be granted unto every one, to additt his mind unto that Religion which he thinketh fit for him, to the end that God may grant unto us his wonted care and goodnesse. It was necessary for us to signify unto thee this our pleasure, to the end the opinions contained in our former Letters sent unto thy wisdom in the behalf of the Christians, may altogether be taken away, and that the opinions which seem very foolish and far from our clemencies liking may be put off. And now whosoever freely and firmly is thus disposed to retain the Christian Religion, let him do it without all molestation or grievance. These things have we determined to signify fully unto thy carefulnesse, that thou maist know us to have granted unto the Christians free and absolute licence to retain their own Religion: and because that we have granted absolute liberty to use their observance and Religion, if so please any, manifestly available for the tranquillity of our times, that every one have liberty to choose and worship what God pleaseth him best. This have we done, lest ought of our doings seem prejudicial unto any service or Religion: and this, besides other specially we thought good to decree concerning the Christians, that they enjoy their places where aforetime they were accustomed to frequent, whereof in our former Letters sent unto thy wisdom, there was another order concerning the former time: that if any had bought them either of our treasury, or of any other, they should without all delays or doubts restore them unto the Christians, without silver, and without any other demand in recompence for it. And if any (having obtained the same by gift graciously bestowed upon him by our goodnesse) demand ought

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in their names for recompence, let them have recourse unto the Lieutenant and Judge of the place, that consideration be had of them by our benignity: all which without any delay thou shalt by thine industry require to be granted unto the Christian society. And because the said Christians are known, not only to have enjoyed the place of their meetings and assemblies, but also certain others peculiar, not to every one privately, but belonging by right unto their whole society: see that thou command all those according unto the decree mentioned before, to be restored unto the Christians, that is, to every their society and Synod, all delay set apart, observing in the mean time the aforesaid manner, that if any (as we said before) restore them without receiving of reward, they may assure themselves to suffer no damage through our gracious bountifullnesse. In all the aforesaid see that thou employ great industry in the behalf of the said Christian society, to the end, this our Decree may speedily take place, and that in this behalf ye provide by our clemency for the common and publick peace and tranquillity. By this means, as I have said, the goodnesse of God towards us, the which we have diversely tried already, shall continue as all times immoveable. And to the end, the drift of this our constitution and goodnesse, may be made manifest unto all men, it shall be expedient that these our writings be every where proclaimed, and brought unto the knowledge of all our loving subjects, lest that the constitution of this our gracious goodnesse be hid from any man.

The Copy of another Imperial constitution, by the which it is signified, that this gift concealeth the Catholick Church.

We greet thee welbelovd Anilius. The order of our gracious goodnesse is this. We will that the things which belong unto others by right, be not only not hindered, but also with speed restored. Wherefore our pleasure is that as soon as thou hast received these letters, if any of the things which belong unto the Catholick Church of the Christians throughout every City, or in any other place, be occupied by the Citizens or by any others, thou see the same immediately restored unto their Churches. We have already heretofore decreed the same: that the possessions belonging unto the Churches aforetime, should be restored to their right. Inasmuch then as thy wisdom perceiveth this to be the manifest commandment of our constitution, provide that if either gardens, or houses, or other possessions whatsoever have belonged unto the title of their Churches, all the same be speedily restored unto them again, to the end, we may understand that thou hast diligently obeyed this our commandment. Farewel most honourable and our dear friend Anilius.

Constantine and Licinius the Emperors, unto Anilius proconsul of Afix.

The Copy of the Emperors Epistle, by the which he summoned a Synod of Bishops to meet at Rome, for the uniting and reconciling of the Churches.

Constantine the Emperor unto Miltiades Bishop of Rome and Marcus senatch greeting. Inasmuch as many such Epistles are brought unto me from Anilius Lieutenant of Aphrick, in the which it is said that Cecilianus Bishop of Carthage, is reprehended in many things of divers his colleagues abiding in Aphrick, and this seemeth unto me very grievous, that there should be found in these Provinces (the which the providence of God hath allotted peculiarly unto my discretion) a great multitude of people prone unto the worse, and disagreeing, and that among Bishops there should be variance: it seemed good unto me, that Cecilianus himself together with the ten Bishops which seem to reprehend him, and ten others whom he thought expedient in the behalf of his cause, do sail unto Rome: that there in presence of you all, together with Reticus, Maternus and Marcus, your colleagues, whom therefore I commanded to hasten to Rome, he may be heard, to the end, you may be instructed with what things agree best with the most righteous law. And that you may have leagues, the copy of the letters sent from Anilius unto me. The which being read, your fidelity may prove how the aforesaid matter may exquisitely be sifted and ended, after the rule of equity. Thus I would have you suffer in any place no schism or dissension at all. The divinity of the great God keep you (most honourable) many years.

Constantine the Emperor, unto Miltiades Bishop of Rome.

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The Copy of the Emperors Epistle, by the which he commanded a second Synod to be summoned for the removing of the dissention and debate risen between the Bishops.

Constantine the Emperor unto Cressus Bishop of Syracusa, sendeth greeting.

Heretofore whenas some wickedly and perversly went about to sever themselves from the religion of the sacred and celestial power, and from the Catholick opinion, I purposing that such contentions of theirs should be cut off, have written and ordained, that certain Bishops should be cited from France, and again, that they should be called from Aphrick, which of the other parts contentiously and stiffly strive among themselves (the Bishop of Rome also being present) to the end, whatsoever this dissention now raised seemeth to be, it might in their presence, with great industry and diligence be sifted out and redressed. But inasmuch as (as it commonly cometh to pass) divers of them being negligent, forgetfull of their own salvation, and the reverence due unto the most holy opinion, cease not as yet to dilate their enmity, and being altogether unwilling to consent unto the sentence already given, they definitively affirm, that few of them brought forth their sentences and judgments, and before they had narrowly sifted out all that was to be enquired, to have stepped too swiftly and too hastily to give judgment. Of all these things this came to pass, that they whose part it was to maintain brotherly unity and concord, shamefully, yea, wickedly disagree among themselves, and minister an occasion of mockage unto men, whose minds are far alienated from the most sacred Religion. Wherefore I must be carefull, that that which should voluntarily have been appeased after that judgment was given, now at length in the presence of many be ended and finished. Because that we have commanded divers Bishops out of sundry Provinces to meet in the Kalends of August at the City of Orleans, we thought good to write unto thee, that thou (taking of the famous Latronianus Lieutenant of Sicilia an ordinary waggon, and together with some two of them of the second order, whom thou shalt think good to chuse; moreover, with three servants which shall be able to serve thee in thy journey) hasten within the compass of the same dayes unto the said place, that by the means of thy faithful industry, with the peaceable and uniform wisdom of the rest which there shall meet, this dissention which hitherto wickedly endured with a certain shameful winching and repining (all being heard which may be said of either parts varying among themselves, whom we have likewise commanded to be present) may now at length be closed with religion and faith, and brotherly concord that ought to be required of us all. The Almighty God keep thee in health many years.

CHAP. VI.

A Copy of the Emperors Epistle, by the which he granted money unto the Churches.

Constantine unto Cecilianus Bishop of Carthage. Photos according unto Epiphanius is a weight otherwise called Talentum, and the same is twofold, the one containing 318 pounds and six ounces: the other weighing 208 pence; it is used of Suidas, and Augustine, de civ. Dei, lib. 22. cap. 8. for a half-penny.

Constantine the Emperor unto Cecilianus Bishop of Carthage, sendeth greeting. Inasmuch as it pleased us to minister something for expenses sake, unto some certain Ministers of the approved and most holy Religion throughout every the Provinces of Aphrick, Numidia and Mauritania; I have sent letters unto Urtius the renowned Lieutenant of Aphrick, and signified unto him, that he should cause three thousand pounds of silver to be sold unto thy fidelity. Therefore as soon as thou hast received the said summe of money, see the same distributed unto all the aforesaid, according unto our writ sent by Osius. If thou perceive ought to be wanting, so that our will herein towards all may not be accomplished, demand of Heracius our treasurer as much as assuredly thou thinkest lacking. This I gave him in charge when he was present, that if thy fidelity required any money of him, he should without any more ado deliver the same to thee. And forasmuch as I understand that some troublesome persons were disposed to pervert by some lend corruption the people of the most holy and Catholick Church: I give thee to understand, that I gave forth such injunctions in presence of Anilinus the Lieutenant, and Varius the Governors Vicegerent, that among all other things they should specially have due regard hereof, and that they should in no wise permit such a thing to fall out. Wherefore if thou perceive some such men to persist in this their folly, without any more ado, have recourse unto the said Judges, and make them privy thereof, that they consider of these as I charged them when they were present. The divinity of the great God long preserve thee.

CHAP.

CHAP. VII.

A copy of the Epistle, by the which he freed the Bishops from paying of tax or tribute.

VV E greet you most honourable Anilinus. Because it appeareth diversly, that if the religion wherein great estimation of holiness is maintainable (set as naught, great dangers will ensue to the publick affairs: and again, if the same be orderly handled and maintained, great prosperity and special felicity will follow unto the Romane Empire, and the affairs of all men, the goodness of God exhibiting the same: it seemed good unto us, that those men which labour in this godly Religion, with due business and diligent observation of this law, shall receive recompence of their travels. Wherefore our pleasure is, that they of the Province committed to thy charge, which in the Catholick Church where Cecilianus governeth, minister in this holy Religion, whom we commonly term Clergy men, be wholly free and exempt from all publick burthens, lest by any error or cursed swearing, they be withdrawn from the service due unto God, but rather may occupy themselves about their profession, without any molesting at all; who while they perform the great ministry of the holy Worship, do seem to profit very much the publick affairs. Farewel most honourable Anilinus. Such things hath the divine and celestial grace of our Saviour at the appearing thereof granted unto us: and such great benefits were bestowed upon all men by reason of our peace: and thus went our affairs in joy and solemnities.

CHAP. VIII.

The ingratitude of Licinius towards Constantine, and his cruelty towards the Christians.

THE sight of these things was intolerable for the Devil, enemy of honesty, and worker of malice. Neither in like sort did the things which happened unto the foresaid tyrants suffice Licinius better to advise himself. Who while he enjoyed a prosperous reign, and the second honour next after the Emperor Constantine the Great, and was highly revered for his affinity and kindred with Constantine, laying aside the example of good Princes, he imitated the wickedness and impiety of cruel tyrants: and whose tragical lives he saw ended before his face, these mens manners would he follow, rather than continue in the favour and friendship of the better. Wherefore being moved against his dear friend in all things, with the pricks of envy, he raised against him a wicked and grievous warre, neither rendering the laws of nature, nor mindfull of protested othes, neither of blood, nor of the covenants passed between them. Yet the renowned Emperor, that he might shew him tokens of true friendship and hearty good will, disdained not at his kindred, neither denied his company in honourable wedlock with his sister: yea, he vouchsafed to make him partaker of his fathers kindred and imperial blood: and to be short, he had granted him as to his alliance and fellow-Emperor, authority over the whole Empire, and committed unto him no small part of the Nations subject to the Romane Empire for to govern and rule. But he practising the contrary, invented daily all kind of wiles against him that was of higher power, and devised all subtle sleights to recompence his dear friend evil for good. Wherefore in the beginning, to cloke his conspiracy he feigned friendship, and often in the mean space, guilefully and deceitfully by his laying of wait he hoped easily to bring to pass that which he desired. But God being the friend, favourer and keeper of Constantine, brought to light the wait laid for him in secret. For the power and strong armour of piety is of great force, both to revenge the enemy, and to preserve itself: so that the most godly Emperor being strengthened therewith, escaped the manifold flight of the cursed enemy. But Licinius when he perceived that his secret conspiracy framed not after his mind, for that God revealed unto the godly Emperor all his guile and deceit, when he could no longer cloak his rebellion, he raised open wars: and withall when he purposed to give battell unto Constantine, he went about to impugne Almighty God himself, whom he knew to be worshipped of Constantine. Afterward he endeavoured secretly and by little and little to impugne the Saints under his Dominion, who never molested nor endamaged his Empire, neither hurt him any kind of way at all. And to bring this

Constantine unto Anilinus governor of Aphrick.

Licinius had married Constantinus sister.

this to pass, he was pricked and stirred to do mischief of his proper malice born with him. Wherefore neither laying before his eyes the remembrance of them which persecuted the Christians before him, neither of them whom he had chastised and executed for committing of impiety, but renouncing his right wits, he embraced open madness, and purposed to impugne instead of him that was holpen, God himself the helper of *Constantine*, and first of all he banished all the Christians from his Court, deprived himself (silly wretch) of their prayers, which they made unto God for him, the which also they were wont to make for all men after their country discipline. Afterwards he commanded, that the souldiers appointed in the city, should be deprived and spoiled of their honour and dignities, unless they would sacrifice unto Devils. But these were small things in respect of the greater. To what end should I rehearse the things which the enemy of God committed severally and by pieces? how the most unjust made unjust laws, who by his injunctions gave commandments, that no charity by any man should be extended towards them which were afflicted in prison, neither compassion should be had on them, which in fetters were like to perish with famine? Neither was it lawfull, for any to be honest, or to practice charity towards their kinsfolks, whom they were bound to pity, even by the law of nature. And that law was indeed most shamefull and cruel, and far from a good nature, unto the which there was a penalty annexed, that such as had shewed compassion, were punished alike with them unto whom they had been mercifull, and such as had shewed any kindness towards them, were fettered, imprisoned, and punished alike with the afflicted. Such were the constitutions of *Licinius*. To what purpose shall I repeat his innovations, touching marriage and dead men, whereby he presumed to abolish the ancient laws of the *Romans*, well and wisely ordained, and brought in certain barbarous and cruel laws, indeed very unjust and unlawfull, and infinite deceits, the which he devised against the Nations subject to his Dominion, and sundry taxes of gold and silver, surveying of lands, gainfull penalties upon the land of those which then lived not, but were deceased long before. And to be short, the enemy of all goodness devised for this cause certain abjurations against them which had done no evil: and making away of noble and honest personages, whose youthfull and tender wives being severed from their husbands, he delivered two servanis of his to be contumeliously and shamefully handled, and many married wives, virgins and maidens, hath he shamefully abused (though he were now stricken in years) to the satisfying of his lecherous and beastly lust. To what end shall I use many words in this matter, whenas the excess of his later doings, made the former which were small, to seem in a manner nothing? Wherefore his later madness assaulted the Bishops, and for that they were worshippers of Almighty God, he took them for enemies to his doings, whom as yet he invaded not openly for fear of the superior, but secretly and deceitfully, and slew through wiles divers of the best approved governors. The manner of the slaughter he used was strange, and never heard of before; his practises about *Amasia* and the other Cities of *Pontus* exceed all example of cruelty: where he overthrew some of the Churches of God even to the pavements, and shut up others, lest that any in them should assemble after the wonted manner, and perform the service due unto God. Neither was he persuaded, that they in them prayed for him, because he was of a corrupt conscience, but thought that he made supplication unto God, and did all for the godly Emperor *Constantine*: and for this cause he brake out into a furious rage against us. Moreover, the flattering Presidents supposing in this behalf to gratifie the mischievous tyrant, tormented some of the Bishops as lewd persons are punished, led them forth, and punished without cause such as had committed no evil, as if they had been murderers: whereof some endured a strange death, their bodies cut in many small pieces, as butchers do use, and after this cruel and horrible spectacle, thrown into the bottome of the Sea, to become food for fishes. While these things were a doing, again the flight of godly men began, and effloons the fields, the deserts, the woods and mountains receive the worshippers of Christ. When these things in this sort prevailed with the wicked tyrant, he thought thenceforth to raise persecution against all, and had brought his purpose to pass (for there was nothing to hinder him from his hainous offence) unless that God which fighteth for the souls of his servants, had speedily prevented his malicious enterprise, and had brought forth with a mighty arm in defence of the quarrel, his servant *Constantine*, a defender of all the godly, as it were a great light in a dark and thick misty night.

Constantine having overcome Licinius, enjoyed the Empire alone, favoured the Christians, and restored peace.

Therefore God from above granted unto this man, this worthy fruit of godliness, to wit, victory and trophies against wicked persons, and brought subject the ungracious tyrant, together with all his counsellors and friends, even groveling at the feet of *Constantine*. For when he was fallen into extrem folly, the godly Emperor and furtherer of Christian Religion, perceiving that he was no longer to be born withal, weyed this matter wisely, and mingling the severity of justice, with the clemency of his nature, thought best with voluntary mind, to deliver from injury such as were oppressed by the tyrant. And to the end he might save many, he went about to cut off a few hurtfull and pestilent persons. For whenas *Constantine* in times past had used clemency, and pitied him who was worthy of no compassion at all, thereby *Licinius* enjoyed no great commodity, for that he forsook not his malice, but rather increased his rage against the Nations subject unto him: so that now there remained no hope of safety to them that were oppressed by this savage beast. Wherefore the defender of piety, joynted the hatred of evil with the love of goodness, and together with his son *Crispus* the most humane Emperor, he went forth to battle, and stretched forth his helping hand to all that were oppressed. These therefore together, the father and the son, using for their guide and helper, God the suprem King, and the Son of God the Saviour of the whole world, having both on every side scattered the armies of the enemies of God, and all the adversaries in that conflict, by the power of God (even as they wished) being foyled and overthrown, they got an easie and speedy victory. Immediately, then they which yesternight and the day before breathed out present death, and threatening thunderbolts of fiery persecution, were no more remembered, no, not so much as once named; their titles and honors had deserved shame and ignominy: and *Licinius* himself suffered the self same things alike, the which he saw with his eyes, to chance unto the wicked tyrants his predecessors. For he admitted no correction, neither advised himself by the stripes of his kinsfolks, but treading with them the same path of impiety, is brought by just judgment into the same downfall. And thus was this man overthrown. *Constantine* then being renowned for every rare virtue and godliness, being also chief conqueror, together with his son *Crispus*, the most godly Emperor, like unto his father in all things, took the *Eastern* and the *Roman* Empire, of old time one, and brought all subject to their peace, from the *East* throughout both parts of the world, *North* and *South*, even to the farthest place of the *West*. All fear of them by whom they were aforetime oppressed being taken away, and wiped from off the face of the earth, they celebrated solemn and royall feasts. All was replenished with the bright beams of joy and gladness, and they which aforetime full sadly beheld each other, now do it with glad some countenance and cheerful eyes: and above all, they honoured the suprem King, next the godly Emperor, together with his sons, beloved of God (as they were instructed) with dances and hymns, throughout towns and countries. Moreover, all old injury was forgotten, neither was there mention of any mans impiety at all, but the enjoying of present prosperity, and the expectation of goodness to come. The constitutions of the victorious Emperor full of clemency, and laws containing manifest tokens of bountifullness and true piety, were every where proclaimed. Thus therefore, all tyranny being rooted out, the Empire falling only to *Constantine* and his two sons, were preserved firm and free from all envy, who wiping away all impiety of their predecessors in life, and enjoying merrily all the benefits bestowed from above, have set forth by their laws decreed in the behalf of the Christians, the study of virtue, and love, and piety towards God, with thankfulness of mind.

The End of the Tenth Book of The Ecclesiastical History of Eusebius Pamphilus Bishop of Caesarea in Palestine.